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From the British Critic.

THE WITNESSING CHURCH,

OR, AN ACCOUNT OF THE NON-JURORS.

We cannot but wonder at the ease with which the interference of the civil power was recognised, all canonical obedience disregarded, and the new Bishops acknowledged. There had been, confessedly, no doctrine of the Church impugned—no regulation infringed upon by the deprived Fathers; there had been no law of GOD or man interfered with, they were deprived unrighteously, without any voice from the Church, much less a synod to debate upon their case. Ten, indeed, of the juring Bishops, had been present, and, strange to say, had been silent when the act for suspension and deprival was passed. But the presence of ten Bishops at a parliamentary debate, did not make the act so passed an ecclesiastical act; nor could the silence of those ten Bishops be called the consent of the Church.

The new Bishops, however, challenged and received an easy submission. It is true, that three or four of the ejected Bishops died within the year 1600, and one or two so early as in some degree to set the question at rest, by leaving room for new consecrations; but, in all the other cases, Bishop was set up against Bishop, and altar against altar. And the ready communion with the new Bishops was too lightly regarded, if, indeed, according to all intelligible Christian principles, it was actually a schism.

It is easier to see, than within these limits to explain, how all episcopal dependencies were broken.

The new metropolitan himself had been Dean of Canterbury; and, as such, he had promised canonical obedience to his then Archbishop, Sancroft. A letter was addressed to him on his nomination by an eminent non-juror, Dodwell, reminding him of this, at the same time convincing him of the inconsistency of the present measures with the discipline, and even with the very existence of the Christian Church. All the precedents on record, he argued, were against him. The great Athanasius had been banished from his metropolitan see of Alexandria, not only by the secular power of Constantius, but by the (packed) synod of Tyre.—His banishment had continued for years. Three Archbishops had been successively set up against him, Lucius, George, and Gregory; yet, neither the clergy, nor the people of Alexandria, had ever owned them, nor could they be compelled to do so by persecution; and the Catholic Church of that age sanctioned their decision. He was never looked on as a good Catholic, who either owned the communion of those Archbishops, or favored the condemnation of Athanasius.

It might be argued, indeed, that theirs was a question of faith, and that the Emperor was heretical. At the same time, this was not the matter in dispute, but simply the Catholic principles of the Christian Church, its own inherent or derived powers of discipline and government, by which it kept the doctrine inviolate and its ministrations pure, and thus enabled all Christians through the world, to hold the faith in unity of spirit, in the bond of peace, and in righteousness of life. And, surely, we are not at liberty to form endless distinctions about essentials and non-essentials, to separate between the faith and the Church. We know not the extent of mischief which may arise from the slightest departure from any sacred ordinance or any known truth. There is no better illustration of the indissoluble connection between what are scornfully called High Church principles and the faith of Christ, than the reign of Constantius.—Had it not been for the protest of Athanasius and a handful of Catholics, the Church might have been Arianized by the intrusions of the Emperor, whilst the doctrine of the Catholic Church was the treasure-house of truth.

We may look back upon the little communion of non-jurors, the witnesses, in like evil days, of Catholic truth—and at the greater communion then established and dominant; we may see much to admire in characters connected with each, and may lament, as many have, that the smaller body should not have yielded, and entered into communion with the rest. Yet it is at least capable of argument that the non-jurors really suffered for vindicating the episcopal rights of the juring bishops against themselves; that they acted on grounds which were indestructible, the others on grounds which were destructive of the truth itself.

And, had the cause been a personal one, undoubtedly the non-jurors would have yielded.—In the first ages, where personal abuses and personal claims had been concerned, good and holy Bishops had thought that it became the true pastoral spirit, rather to sit down patiently under injuries and recede, than allow themselves to become the means of fermenting and keeping up division in the Church: spirits, like Moses, who was content, for the sake of his people, to be blotted out of the book of life; or like St. Paul, who would have wished himself accursed for the sake of his brethren of Israel. Clement, of Rome, the companion and fellow-laborer of the apostle himself had so expressed himself. "If this schism be for my sake, send me away, and I will depart whither you please, and do what the people would have me, that the flock of CHRIST, with the Presbyters over it, may be kept in peace." "We ought to do any thing, rather than that the Church of CHRIST should be divided. Yea, it is not only as glorious, but more glorious, in my judgment, to suffer martyrdom for keeping schism out of the Church, than for not sacrificing to idols," were the words of Dionysius, of Alexandria.

Gregory, of Nazianzum and Chrysostom were instances of the same temper; the one, in his rhetorical but, doubtless earnest language, declaring himself willing to be thrown, like Jonah, into the sea, that the tempest of those troubles might cease; the other declaring his willingness to leave the prelacy, so that the Church might continue one.

All these primitive examples were examined and discussed, by the most meek and peaceable of all the non-jurors, Kettlewell; a man well disposed to see them, and prepared to act upon them. But he argued in such a way as must at once render it evident that the case of the non-jurors was one in which not merely personal rights, but those of religion and the Church were at stake.

And there was yet another difficulty still.—The new oath of allegiance had been the means of producing new prayers, and alterations in the public worship; it had become embodied in the national formularies. The times were full of difficulty, and many of those who refused to submit to the oath, were, nevertheless, unwilling to separate, as those we are speaking of had done, from the communion of the Established Church. Yet, in joining the established worship, they were made parties in prayers which were considered immoral and unlawful. They were appearing before the Almighty, unto whom all hearts are open, with an apparent mental reservation, and were thus keeping up only a semblance of peace with those around them.—Besides, they were, in many instances, deserting those to whom they were bound, as Bishops and Pastors, by the most sacred ties. They were leaving those against whose communion they objected nothing; and joining those whose principles they disallowed, and, to human eyes, were uniting in services with divided and alienated hearts. Whatever might be said, and however the matter might be viewed, there was scandal in the practice; their profession to God, and their confession before men, were at variance.—And such would have been the case with the non-juring communion, had the deprived Bishops and Clergy waived the spiritual powers, instead of becoming, as they did, a witnessing Church. There was no middle course. The Metropolitan and his suffragans, and their subordinate clergy, must have either acted as they did, or must have become lay communicants in an unlawful service.

As it is, the subject opens to us some of the most interesting and important periods in the Christian Church. The dilemma which threw them back upon primitive times, drew forth really a primitive spirit; and in that spirit we can trace the discipline of the Anglician Church—the identity and perfect consistency of character which it is the tendency of that Church to form, when it is loved and obeyed as a whole, in deed and in truth.

On the whole, we are bound in justice to them and to ourselves to look on the non-jurors as men fully in earnest, and to realise to ourselves such characters as Ken, Kettlewell, and Nelson.—Whatever it might be to others, to these the subject was throughout a practical one. However some might become, as they did afterwards, irritated, with these there was nothing of the sort.

Their history, indeed, is mixed up much with the political troubles of that time; they were victims of what was called policy; but we are concerned in realizing to ourselves their Christian principles, apart from these considerations, and their characters and conduct are the best commentary upon them.

Now that their principles were felt to be true, even by many who were very far indeed from acting on them, will be evident to any reader of the annals of those times. The language and temper of those who wrote against them form a far more deplorable feature in the picture of the age, than the sufferings of the non-jurors themselves; and the very violence with which the principles were attacked, at the same time that the maintainers of them were sinking into apparent insignificance and obscurity, bears ample testimony to the fact, that the impugners felt the strength and entire rectitude of principles and conduct which they themselves had not the resolution to adopt. It is much to be regretted that they should be known by the scornful distinction of High Churchmen, and their characters handed down to the present age in the angry and flippant notices of Bishop Burnet.

It will be seen by any one who compares the earliest ecclesiastical annals and the writings of the non-jurors, that the question at issue between those who are, in the loose and careless language of the world, called by these unhappy and unreal distinctions of High and Low Churchmen, is not truly a question as to this or that position of the Christian Church, with regard to the world, but one which involves the very existence the Church itself.

It will be seen by those who examine the conduct of the non-jurors by the standard of primitive antiquity, the standard to which they constantly appealed, how really primitive their character and conduct was.

A careful view of the question altogether opens to us, it was said, some of the most interesting matters in the earliest history of the Church, and would doubtless be rendered doubly interesting to us, should we find what appears to be the truth—that the Church of England, based, as it confessedly is, entirely on a primitive and Catholic foundation, as true a branch of the Catholic and Apostolic Church as exists elsewhere upon earth, has been thrown into positions remarkably analogous to those in which the Catholic Church stood in the earliest ages. It may be worth while, in few words, to allude to this.

The foundation of the Christian Church has been laid, first of all, in defiance of the powers of the world—it had grown quite independently of, so called, human causes. Its doctrines were established; its government and discipline were formed; it kept, in the language of St. Paul, "making increase of the body unto the edifying of itself in love," amidst hatred and persecution from without. In a word, its principles were settled, and its system matured, without human aid, during the first three centuries. Thus were what we properly call Church principles, providentially secured, once for all. We can see them through a length of time, with sufficient clearness to distinguish them from mere precedents. After this it became connected with the high places of the earth, and became, as we should say, established, in the reign of Constantine. And there is something surely most remarkable in the lessons which we derive from the first fortunes of the Church, under the countenance of the world. The reign of Constantine did not terminate without ample warning of what it might have to fear from the friendship of mankind. There was enough surely to try its principles, in the encroachments of the latter years of Constantine, in the intrusions of Constantius, in the apostacy of Julian, and the universal toleration of Jovian.

(*To be continued.*)

LETTER OF ARCHBISHOP WHATELY,

ON EXTEMPORARY PRAYER.

I was far from discountenancing Extemporary Prayer, except in congregations. I never objected to the use of it either in the devotion of an individual, or in the course of private ministerial instruction, either of a child, or an adult who may need to be taught how to pray in private; when the learner, attending leisurely to each sentence, may stop to ask explanation wherever he needs it. And again, I could easily have pointed out to you how far I am from intending to attack the Presbyterians or any other Christians not belonging to our Church. I have, indeed, a deliberate preference for our own system, both in its letter and in its spirit; from which I cannot but think (along with, at least, very many others) unpremeditated prayer in a congregation to be altogether foreign; as our Reformers do not seem to have recognized or contemplated any congregational assemblies except those for which they have expressly provided forms.* Nor do I conceive that they calculated on clergymen being ready to avail themselves of any legal nicety by which they might be enabled to disregard the spirit, and shelter themselves under the letter of the regulations; so as to do any thing whatever that is not forbidden in so many words, expressed with the technical accuracy of an Act of Parliament, framed purposely to guard against evasions. But it was not my design to pronounce a censure on any who conscientiously *dissent* from our communion. The only allusion I made to any of them, was in reference to Ministers whose unwritten prayers are not really "unpremeditated," but are adapted to the purpose of joint worship in a congregation, by being in substance, and almost in words, so constantly repeated as to enable the people readily to join in them. And I feel bound to notice also one advantage (though not in my view a counterbalancing advantage) possessed by Presbyterians and other denominations, of whose recognized system extemporary prayer forms a part;—viz., that their Ministers are trained and examined, (whether well or ill) and admitted to their office, *with a view to* this practice. I do not say that this circumstance sufficiently secures them from the many and great dangers you advert to, and which, according to my own observation, much more than counterbalance any good effects of the system: I do not say that the prayers of Ministers so trained are always such as the people *can*, or always such as they *should*, join in: I do not say that these prayers are not often addresses to the hearers—sometimes incautious effusions of excited feelings—sometimes sharp reproaches, to the present or the absent, tinctured with controversial bitterness: I do not say that they never substitute in the minds of the audience, for pure devotion, a pleasurable enthusiastic excitement, such as may end in the belief that miraculous gifts, importunately called for, have been actually bestowed: but I do say, that in order to *lessen* at least these dangers in any Church that does admit extemporary prayers, it is quite necessary that its Ministers should be regularly appointed, after due training and careful examination, to so delicate and hazardous an office. We ought at least to *know* to *what* we ordain a man. You are aware it is left to the discretion of Ecclesiastical Authorities, who shall or shall not be permitted to *preach* and expound: now, to deliver extemporary *Prayer* in a congregation, you cannot, surely, regard as an office of less (I should say much more) delicacy and difficulty. And the worst of it is, the very persons most exposed to the dangers you allude to, are precisely those least likely to distrust their own qualifications. Such cautions and warnings as you allude to, are likely to be most *attended to* by the most discreet, sober-minded and modest, while it is for those of opposite character they are most *needed*. At any rate, however, the office is one which all must admit to be at least something *different* from other ministerial functions, and requiring—if not *greater*—at least, *peculiar* qualifications. If proof of this were needed, an anecdote which I heard the other day from a friend of yours and mine, would furnish one out of many. He was present at the delivery of an extemporary Prayer, when one of the party, feeling that he could not conscientiously join in one of the petitions, rose and left the room. Now, surely, much as such an occurrence in a religious assembly is to be deprecated, he could not be blamed, supposing, of course, that he took care not to be again exposed to a like necessity. But this same person would probably not have felt himself obliged thus to shock the feelings of the congregation, had it been a *sermon* in which the objectionable sentiment (supposing it not downright blasphemy) had occurred; because, merely to sit still and listen, would not have implied the same *adoption* of the sentiment as the toleration of it in a prayer professing to be offered up, as all prayers in a congregation, *ought* to be considered, by *all who are present*.

If all prayers in a congregation *were*, in *fact*, universally considered as "common supplications," such occurrences as the one just mentioned would, I am convinced, be much more frequent. Hence it is that I say, we ought to know to *what* we ordain a man. The use of extemporaneous prayer in a congregation ought surely to be either, first, universally enjoined or encouraged; or, secondly, universally prohibited; or thirdly, left to the discretion of each diocesan; or, fourthly, to the discretion of each minister. It cannot tend to the unity, the edification, or the safety of the Church, that matters should be left in a state of uncertainty. I am ready, in this matter, to bow to the decision of regular ecclesiastical authority, if there be a reasonable doubt what the intention of our Reformers was, or what it ought to have been.

I could say much more on this subject; but instead of occupying your time and my own, by writing further upon it, I will prefer discussing any points on which your mind may remain unsatisfied, in a personal interview; which, you need not be told, I shall be most ready to afford you. It may be, that in the course of a calm and friendly oral discussion, we may nearly or entirely come to an agreement. But if we should not, this will afford a very strong presumption, that at least it is not *every* one that can be qualified to carry along with him a congregation in the ready understanding and full adoption of his 'unpremeditated' effusions. If two members of the Church, long acquainted, and giving each other credit for sincere piety and Christian zeal, cannot, in a leisurely conversational private discussion, fully enter into each other's views on a religious subject, how much less can this be hoped in respect of a congregation of persons far less intimately known to the Minister, and called upon to listen to what he utters, without interruption, and to take it in and join it, at the moment!

In a moral point of view at least, I feel sure of the approbation of every candid and considerate person, acquainted with, and reflecting on, the circumstances in which I was placed. I was, as you know, *actually consulted* by a real individual, in reference to his own parish. Now, ought I to have *refused to give him my* opinion? or, to have disguised or suppressed any part of my opinion, leaving him to suppose that I considered as a matter left *optional and indifferent* by the Church, what I conscientiously thought, and think, *not* so to be left? or, should I have kept *private*, for fear of giving offence to some, the opinion I had expressed to one individual, as to a point of duty that equally concerns others? No upright man can, I think, answer these questions but in the negative; or can consequently fail to perceive, that, thinking as I do, I should have been guilty of a cowardly dereliction of duty, had I acted any otherwise. But what I wish to press upon your notice is, that if my opinion had been the direct *contrary*, the difficulty would not have been at all lessened. Suppose that you or any upright man, who may be of opinion that the practice in question is *not* at variance with the spirit of our Church, had been in my place, he would of course have declared honestly and frankly, *that*, his opinion; and in so doing he would have found himself equally opposed to the judgment of a great number (I myself believe, a great majority) of the members of our Church, who consider the practice not only as *advisable*, but as not *allowable*, consistently with the spirit of the Church. The persons objecting to *your* procedure, therefore, (supposing you to have been the diocesan,) though not the same individuals as those *now* objecting, would have been equally entitled to regard, as ministers of the same Church.

I will conclude, therefore, by pointing out to your attention,—what is every day more and more forcibly impressed on mine,—the impossibility that the Church can subsist much longer (I do not say, as an endowed *establishment*, but as a *society*,) *without a government*. How long could the civil community subsist, if parliaments were to fall into disquietude, and the society were held together merely through the agency of justices of the peace, sheriffs, and other such functionaries? It would soon be found, first, difficult in many cases to *enforce* even the *clearest* laws; secondly, much more difficult to *ascertain* the law in any doubtful case; and, thirdly, to *add*, *amend*, or *abrogate* any law, however palpable the need.

Such is the situation of the Church: nearly, though not entirely, the situation in which it has existed for more *years* than a civil community could *weeks*. I cannot think it can subsist, as it is, much longer. The whole frame-work of the society seems loosening daily, and affording daily fresh advantages to the external dangers that assail it.

"Accipiunt inimicum imbrem, rimisque fatiscunt."

You observed that some of the clergy seem "too much disposed to act independently of the bishops." That there are some to whom a much stronger remark would apply, you are, I am sure, well aware: persons who *seek occasions* for setting at nought and opposing, slandering and reviling, their ecclesiastical superiors, in such a manner as would surely be most indecorous and unjustifiable, even if directed against one notorious for remissness—for selfish worldliness, or for oppressive haughtiness; but which you cannot think to have even this shadow of a justification. Look over the ordination-vows, and reflect what would be the procedure to be expected from men who should have vowed the direct *contrary;* whose vow should have been to *destroy*, as far as in them lieth, peace, quietness, and concord, and assiduously to defy and insult their ecclesiastical superiors. The divisions—the anarchy—the unchristian strife, prevailing among us, and seeming to increase as the external dangers become more pressing, like the civil wars in Jerusalem at its final seige, must be, to the most inveterate of our opponents, matter of malignant triumph and exulting hope; and in those of them in whom the attachment to *Christianity* prevails over that to a *sect*, *church*, or *party*, must excite feelings of mingled shame, pity, and disgust.

I advert to this subject, not, of course, as conveying to you any *information*, but because I would suggest to you whether it does not behove you, at such a period, to consider what steps may be taken to put an end to a state of things that is so disgraceful and so ruinous.—Those who have not cast off the spirit of Christianity, and the character of rational and civilized beings, are, I trust, even much more numerous—though they may appear less so, from being less clamorous—than those of opposite character. These may be able—if they will consent to waive, for the present, minor differences, and to act in concert—to devise some means for placing the Church in a permanently regular and secure condition.

The prayers which you assure me are offered up in behalf of my endeavors to benefit the Church, cannot, if sincere, be left unaccompanied by corresponding exertions. We cannot expect that God will listen to them, if we will not listen to them ourselves. My prayers are daily offered up in the same cause; but I do not cease daily to exert myself in its promotion, according to the best of the judgment that Providence has bestowed on me. And whatever may be the ultimate good or ill success of those efforts, I trust, I shall never have to reproach myself with having shrunk from my duty, and sat down in despair, while any possible effort of mine remained untried.

* "The 'Act of Uniformity' obliges all Ministers to say and use the morning and evening prayer, *and* ALL OTHER, *the public and common prayer*, in such order and form as is mentioned in the book of Common Prayer."

"NO PARTICULAR RELIGION."

The anxiety which some instructors of youth display in their advertisements, to have it understood that there is to be no "sectarian bias," as they call it, in their influence with their pupils, reminds us of an anecdote of the clown Delphini. At the time of the riots in London, in 1780, many people thought it necessary to chalk "no popery" on the walls of their houses in order to protect them from violence. Delphini, the clown, particularly anxious to win golden opinions from all sorts of men, since his benefit was close at hand, scrawled on his house, in large letters—"no religion!"—***Missionary.***

EXTEMPORE PRAYER.

A very remarkable memorial, addressed to the Archbishop of Dublin, and signed by Archdeacon Magee, Mr. Robert Daly, and a number of other, Irish clergy, has appeared in the newspapers. These gentlemen, finding that the Archbishop had expressed his disapprobation of extempore prayer, say that they think it more becoming to address him (their diocesan) publicly, and, in short, to shew, by a public argument, that he is quite wrong, and that extempore prayer is quite in the spirit of our Church and her reformers, and has been approved of by the greatest Episcopal authorities ever since. So that it seems that the Archbishop of Dublin, in setting himself against it, is fighting against the reformers, the Church, and the bishops, from time immemorial. We have been speaking prose for forty years, without ever guessing at it! We are belonging to a Church whose crown and glory it is to encourage extempore prayer, while we thought all the time that we belonged to a church, one of whose crowns and glories it was to have secured us from the evils of extempore prayers, and to have a liturgy for all solemn and public acts of devotion!

Let us see, however, what these gentlemen have to say. Their great proof with respect to the Church, and, as far as the writer can make out, their *only* proof, is, that the canons, in mentioning the prayer to be used before sermon, say, that the preacher is to pray in some such words as those which it proceeds to give. Now *suppose* that this was a correct view, what would then be the case? Why, simply this, that the Church having prescribed a strict form at matins and even song, at celebration of the communion, baptism, confirmation, matrimony, burial of the dead—on every imaginable occasion, in short—and having found that (as there were in those days when preachers were few, sermons occasionally preached, as is the case in the universities now, without the service immediately preceding,) the preachers ran riot on these occasions, proceeded to *limit* them, expressly directed them *for what*, and *what only*, to pray, and directed them, too, to use a form of words, such, or almost such, as is mentioned in the canon! Can the memorialists, on consideration, call this a proof that the Church encourages extempore prayer in religious meetings? What can be thought of a case which relies on such an argument? may, which has no other to rely on? But, *in fact*, even here there is a deeper error than relying on a weak argument. An able letter in "Correspondence" has clearly proved that this *bidding* prayer, as it is called, was not a form of prayer, nor an occasion for the preacher to offer his own, but that it mentioned in order the subjects on which he was to desire his hearers to pray. Heylyn's tract on this subject is curious and valuable.

Oh! but, says the memorial, if you forbid extempore prayer, you forbid husband and wife, father and child, minister and sick parishioner, &c., from praying together. The memorialists will not be angry if it shall be said that this is rather an *Irish* part of their memorial. "The Church encourages extempore prayer in public," say the memorialists; and why? Because *she does not forbid it in private*. This may be singular good proof on the banks of the Liffey, but the memorialists must forgive the writer for saying that it would call up a gentle smile on the Thames-side.

At all events, say the memorialists, Bishops Wilkins and Hall declare that extempore prayer is good, and therefore the Archbishop is clearly wrong in disapproving of it. Now, the writer must honestly confess that he has no time to look to either Wilkins or Hall, and must therefore feel doubtful whether those writers may not be a little misapprehended by the memorialists on this occasion. But, suppose it not to be so. The quotations from their writings in the memorial seem very weak and destitute of argument, and surely our excellent ultra-protestant memorialists are not about to make us swear to the words of this or that individual bishop. The Church, by her practice on every possible occasion, teaches one thing, and two bishops seem to differ a little on the point. Ergo, the bishop in these days who goes with the Church is quite wrong, because he goes against two bishops of other days, &c. &c.

If one can smile, however, at the nature of the *arguments* in this memorial, it is not so when one looks to its object. Truly, the signs of the times are anything but pleasant. The account of gross and criminal irregularities, given by Archdeacon Magee, in his very reprehensible letter to Archbishop Whateley, as prevailing in Dublin, (omissions and alterations of the liturgy to a great extent,) is, it is to be feared, but too true. At least, the writer had heard repeatedly of the same facts from friends in Dublin, on whom he can fully rely. Then comes the archdeacon of the metropolis of the country, defies his diocesan, and tells him that, *in spite of him*, he will allow *any one whom he* (the archdeacon) *pleases* to preach in his pulpit. Then come a large body of memorialists, and insist both on extempore prayer in public religious meetings, and on the propriety of *their* becoming their diocesan's diocesan, and teaching him what the discipline of the Church requires. The Church Home Missionary Society, in the mean time, sends clergy, like the monks of old, to preach in the parishes of other clergy, without their leave.* And, at this juncture, it is thought wise in England to attempt the introduction of a lay ministry into our Church.

Will not men lay these things to heart, and see the certain result of them? That we must be scorned alike by the Romanist and the dissenter for such proceedings, cannot be doubted. But their scorn is of but little moment in comparison with other considerations. If Episcopal authority *is* nothing, and is to be defied—if a liturgy is unnecessary, and extempore prayer is as good, and often better than a liturgy, and if the liturgy which we have may be altered at pleasure—if laymen can often act in the ministry more beneficially than clergy, why do we trifle with our own consciences, and attempt to hold up the Church to other men as better than dissent? Why do we not at once throw off our fetters, embrace independentism openly as well as tacitly, and (making preaching the one great thing) pray only *when* and *as* we like? As to admiring and valuing the liturgy, as the memorialists say they do, surely no thanks are due to them for that. We have been overpowered with praises of the liturgy from dissenters, and every one who has any piety or any taste must be alive to its beauties. The question is between the use of a form and no form on all public occasions. The Church, if uniform practice can shew any thing, has decided one way; let the memorialists consider whether, with good conscience, they can decide in the other. Their argument, that by condemning extempore prayer we condemn so large a body as the Scotch kirk, really should not have been urged. Are we, then, never to decide on a momentous question, because other people have decided another way? If this were so, he who could decide *first*, ought to decide for everybody! We have nothing to do with the practice of other bodies or other individuals.—We decide a momentous question on the grounds which conscience, reason, scripture, and church practice supply. Others decide differently. Be it so. They and we are alike responsible to our Master, and not to one another. We need not say or think harshly of others, but it is a little too much to say that we are not to act differently for fear of blaming them.

* The writer has been assured that the following is a fact: In a certain parish the Church had fallen into ruins, the glebe house was in decay likewise; so that there was no resident clergyman. The Home Missionary Society's agents preached in several adjoining parishes, where there *were* clergy, but never came to the aid of the poor deserted people of this abandoned parish.

THE CONSISTENT CHURCHMAN.

Every man will soon have to take up his ground; and the Church of England will have at length to know herself again; to feel that she has nothing to do with any other men's opinions, but must be true to her own; that in all her proceedings she must keep within the compass of her own constitution, and abate no jot of that; that her immortal founders "set her feet in a *large room*," expressly that her members might be under no temptation to stray out of it; that they contemplated her in their construction of her, as the single accredited agent through which all religious operations at home and abroad were to be conducted, so that the household was to be visited, the congregation to be taught, the colony to be quickened, the heathen to be converted, but still through her—through her, a noble instrument for the work if effectually wielded, and made to develope the resources that are in her: That those, her founders, imagined they had left ample scope for the exercise of zeal the most intense, for the promulgation of doctrines the most evangelical, for the application of labors the most abundant and the most devoted, strictly within the confines of the Church they marked out: and that they never contemplated, as they never would have allowed, a compromise, direct or indirect, of the great principles it involved for any object however plausible: That if this be bigotry (which will be said) it is bigotry to be of the Church of England at all, and the charge can effectually be removed in no other way than by withdrawing from her altogether, for that the twenty-third article is quite incompatible with the lax church notions of modern times; and still more, Cranmer's sermon "Of the Authoritie of the Kayes," which may be regarded as a comment from head-quarters upon that article.

This sermon will be found in Cranmer's Catechism, which, with several other works admirably calculated to throw light upon the nature and construction of the Church as our Reformers conceived it, has been lately republished at the Clarendon Press. And with a strong recommendation to our younger clergy to peruse it, as an authentic record of that great man's views, we shall close this short paper. High time it is to plumb our building again, and apply a correction by a reference to these original documents, which will demonstrate that, liberal as were Cranmer's notions, so liberal indeed that his first impression was to draw up articles that should serve for Christendom, and not for England merely, he was so little of a latitudinarian that in these days he would assuredly come under the name of a very high churchman; meaning, however, by that word not one who reposes upon the dignity of his order; talks largely about the Church, and leaves others to labor in it; seeks personal distinction, and praises pastoral retirement; thinks he is orthodox, because he is dogmatical; is so fearful of being extravagant himself that he is dull; and chills all around him lest he should make them fanatics; but one who holds that he has a special commission, yet never relaxes in the practical duties which flow from it. Finding, on the contrary, a call to exertion, in every provision his Church has made in her services for hallowing every crisis of the life of her members, and baptizing it to GOD; one who feels that in playing the zealot indeed he would be untrue to her, but that in every word she causes him to utter, and every act she causes him to do, she counts upon his zeal being awaked; one who readily admits, to be sure, that she most properly insists on all things pertaining to the worship of GOD being done decently and in order, but only as the platform for high and holy objects to rest upon; and one who regards her most truly as the uncompromising advocate of the strictest morals, but beholds her, in every aspect she presents, bearing the Cross for her crest, and *hoc signo vinces* for her motto.

Read the Bible through—We find it more than hinted—and this in journals eminent for zeal—that many church-members have never read through the Bible! We are not about to deny the statement—still less to oppose the direction; but we must express our belief, that when such a state of things prevails, the church, however widely spreading, is yielding up her intrinsic solidity; like highly malleable metals which lose in value as much as they gain in surface. We had feared as much; from the lack of Scripture in New-School sermons, and the ignorance, even in high places, respecting plain Scriptural doctrines. No wonder heresy creeps in, and grows, and raises its hydra head, when the very straight basis of all truth is left without examination. Compare the flimsy, gauze-like texture of a modern New England sermon (see frequent examples in the National Preacher,) in which a few common places are stated in meagre paragraphs, without logical concatenation, and without any profound study of the Scriptural proofs; with the feeblest discourse of Charnoch, Boston, or Samuel Davies, fraught with weighty reasons which make you close the book in meditation, and of which the warp and the woof are the words which the Holy Ghost speaketh. Our fathers *read the Bible through;* hence it was that they could give more food for reflection in a passage than the empty harangues of hackneyed topics, numerically arranged, can do in a whole sermon. Their hearers also *read the Bible through;* and hence it was that they were prepared, book in hand, to turn to the very place, when there was even an allusion to a Scriptural text.

Just in proportion as falsehood becomes a legal tender in the pulpit, just in the same proportion we shall find the Bible neglected at the fireside. And the familiarity of any set of people with the *whole Bible* is a safe exponent of their religious state.

Transylvania University, Lexington, (Ky.) according to the catalogue recently published, contains 360 Students, viz:—In Morrison College, (classical department of the University) 62—Law Department, 56—Medical Department, 242—Total, 360. They are under the direction of 15 officers of instruction, viz:—6 in the Medical Department; 3 in the Department of Law; 4 in the Collegiate Department; and 2 in the Preparatory School. The Rev. Thomas W. Coit, D. D., of the Episcopal Church, is President of the University.

COMMUNICATIONS.

For the Churchman.

Mr. Editor—I have recently perused, with much satisfaction, an able article in the Churchman of the 18th, over the signature of *Savona*; and nothing but a sense of duty to the public and myself, prompts me to pass over its many excellences, in order to detect and expose its *only* error. So far as he has attempted to state the true point at issue, he has succeeded well; but, unfortunately, he has not stated the *whole* point at issue. S. H. T. and others have not only contended that the Church is silent on the subject, but that if she had affirmed anything, her affirmation would have been unwarranted, inasmuch as she does not occupy sufficient ground of authority for such an expression of opinion.

Your correspondent remarks—"I have very carefully read what has been written on both sides of this question, and am led to believe that they who maintain that the Church has expressed or asserted an opinion respecting the validity of a ministry not episcopally ordained, are standing in their own light, and arguing on premises which are untenable; and not only so, but they are giving their opponents the advantage of defending their opinions, by disputing about a *word*—the word *expresses* or *asserts*—since it is not true, in point of fact, that the Church, in *so many words*, expresses any opinion on the subject."

He objects to our assertion, that the Church has avowed her opinion upon the great question which is now agitating this country, and, in my opinion, is destined to shake to its centre, every religious system not reposing upon the sure and permanent foundation of episcopacy. He admits, what others have denied, that the Church has an opinion, and that that opinion, *exclusive* of all *claims* to a *valid ministry* which are not *based* upon *Episcopal ordination*, is clearly indicated by her practice. This is an important admission, and I am grateful for it. In this then we agree, that the exclusive principles, against which such a storm of fiery eloquence has been raging, are *cherished* by the *Church*. In what do we differ? In the use of a simple word—the word *asserts*—to which, I think, I shall be able to show, that no valid objection can be urged. Your correspondent denies that the Church has, *in so many words*, expressed any opinion on the subject. I would ask, who ever maintained, with his senses about him, that the Church, in so *many words*, denied the validity of presbyteral ordination? I am sure I never advanced such an opinion. But has she not expressed it as clearly, as if she had said to the denominations around her, you are without a valid ministry? I believe she has.

In the language quoted by *Savona* from the twenty-third article, the Church declares "that no man can lawfully take upon himself the office of public preaching, &c., before he be *lawfully called* and *sent*, and that none can be judged to be *lawfully* called and sent, but those who are chosen and called to this work by men who have public authority given unto them to call and send ministers into the Lord's vineyard." The only question to be decided, in order to settle the point at issue between *Savona* and myself, is, "Whom does the Church intend by men having public authority given unto them to call and send ministers?" Your correspondent is of opinion that this question may be determined by the practice of the Church, and in this opinion, I readily admit, he is correct. Her practice speaks loudly upon this subject, and this I have already shown to the public. But, at the same time, I further believe, that a full, satisfactory and conclusive answer to the question above, may be found in the very passage quoted by *Savona*, and contained in the preface to the "*ordination offices*." "And, therefore, to the intent that these orders may be continued and reverently used and esteemed in this Church, *no man* shall be accounted or taken to be a *lawful* bishop, priest or deacon in this Church, or suffered to execute any of said functions, except he be taken, &c., *or hath had Episcopal consecration* or *ordination*." Is not this a *modest, decisive, emphatic expression* of her opinion upon this all important subject? I humbly apprehend it is.—She undertakes, modestly, it is true, but firmly, to declare, in the clearest and most perspicuous language possible, that no man, no matter what are his mental and moral qualifications, shall be accounted a lawful minister, unless the hands of the Bishop have been placed upon his head.—One thing is ever to be admired in her conduct. While she modestly lays claim to those high and inestimable principles, and, by a uniform and unwavering practice, demonstrates her own sincerity to the world, she does not presume to thunder her anathemas against others. She leaves them to the peaceable enjoyment of their own opinions; and, when assailed and defamed, as she has been, she meekly replies in the language of chastened argument.

Mr. Editor—I hope I have not been induced to undertake this defence of the ground I assumed in the beginning of this controversy, by *pertinacity* of *opinion*, or an *obstinate attachment* to *my own views*. If wrong, I wish to be undeceived; and I hope that in your correspondent I shall find an opponent fully able to refute any untenable opinions I may advance. But if I am right, (and I am confirmed in my opinions by the authority of such men as Hobart and Howe, who have fortified this subject by such a mass of argument, that I am at a loss to conceive wherein they have erred,) I cannot be blamed for an unwillingness to abandon my principles.

W.

For the Churchman.

"FIND FAULT" CORRECTED.

Mr. Editor—Among the worthies who have lately made their appearance in the Churchman, I observe one with the very significant appellation of "Find Fault," of whom it is but justice to say, that his performance does full credit to his signature. The one is as characteristic, as the other is ingenuous, and I trust that no one will deny him the merit of originality in both.

Whether your journal needs the kindly offices of an adept in the art and mystery of cavilling, it would be presumptuous in me to say.—But your correspondent has, with unexampled modesty, assumed the expediency of such a censor, and sufficiently established the fitness of his own qualifications for the office. It would be impossible to calculate the stretch of prerogative which attaches to this honorable personage, for no one will deny, that the empire of the "Fault Finder" as much outreaches that of the sober critic, as the scent of the vulture does that of the poor turtle-dove: And we have, in the capricio of your last number, a token not very equivocal, that your correspondent feels the amplitude of his domain, and the keenness of his own penetration; for, (to his credit be it spoken) he has levelled his blunderbuss, in the first place, at the printer,* in retaliation for his "slovenness," and his cruel murdering of Herbert; second, at a "subaltern," (is the term *contemptuous?*) for his supposed intrusion into the editor's office; and third, at the Editor, for his "miscalculation," if not his lack of discrimination; fourth, at your readers for a defect of judgment, in tolerating an article on the evils of disunion in the Christian Church; and lastly, against your humble servant for "awkwardness," "impertinence," and alack! an awful deficiency of taste and feeling, in the indulgence of irony on a subject where, it is well known, arguments have found little favor and protection. I leave the printer to atone for his errors, by minding his p's and q's better for the future. The Editor and his readers, will deal with "Find Fault" as may be thought most expedient. And it will be some comfort to them to remember, in the meantime, that hypercritics are somewhat epicurean in their propensities, or as the old proverb has it, "the wasp only attacks the choicest fruit, and the fairest posies."

For myself, I have only to say what follows; and here it becomes us to be serious:

The chastised article was written, at least, with a *good intent*, and with no inconsiderable sorrow for the endless divisions among those "who profess, and call themselves Christians." The writer accounted it no crime, after surveying the disastrous and threatening evils of schism, to indulge the fond hope that, hereafter, a day shall dawn, when ecclesiastical strife, and the very name of "sect," shall be entombed in the past, and when the sun shall beam on a renovated world, a Christian planet—and gild, in its circuit, the myriad turrets of one Holy Catholic Church, united in sentiment, united in affection, animated by one spirit, rejoicing in one hope, and encompassed with the girdle of love and the bond of peace. The benevolent spirit of the Church, no less than the fervent charity of the Gospel, will sometimes fire the imagination of the reflecting, and reveal to his sight, from the hills of prophecy, a reviving prospect of triumph, union, and prosperity, for the heritage of the Prince of Peace: Else why does he bend the knee to implore that, "by the operation of the Holy Ghost, *all Christians* may be so joined together in unity of spirit, and in the bonds of peace, that they may be an Holy Temple acceptible unto God?" And why does your correspondent, himself, so beautifully characterize the future union of the Church, as "the tenderest and dearest theme of a Christian's imaginings and desires?". We may differ about the means to be employed for the advancing of this object. We may differ about the platform, (so to speak,) on which such a consummation will hereafter be effected: but there can be but one opinion respecting the main question, i. e. the ultimate restoration of the Church to unity, by the banishment of heresy and schism, and the predominance of apostolic doctrine—apostolic order, and apostolic piety.

Such, Mr. Editor, were the views which led to the writing of the article signed R. The *immediate* occasion was this: Several distinguished writers, (including two Bishops of our Church) had already expressed to the world their deep interest in Christian union, and this, with a force and pathos worthy of admiration: But, as though it were to quench the interest thus excited, a certain popular writer, in a work inveterately hostile to the Episcopal Church, engaged in the wretched enterprize of serving up a train of thrice vanquished apologies for sectarianism, in a tone of confidence, to meet which, *seriously*, would have been an utter desecration of argument. Sober irony, and the *reductio ad absurdum*, were therefore the only weapons left. These I chose to employ, in the unambitious piece, headed, "Let us agree to differ."—My object was to show the utter absurdity of the pleas usually advanced in defence of the sectarian hypothesis, by drawing them out to their consequences in the supposed language of a champion of dissent. The drift of the whole article was to show that, as neither *reason*, nor *common sense*, when rightly used, would justify the reign of faction and schism in the Christian Church, so would it be impossible to find an ally in *Scripture*, unless by a resort to the most violent systems of interpretation, or, as it was expressed, (bating the error of the printer,) by an "appeal to the hermeneutics of Barnabas, Origen or Cocceius." The final paragraph contained a legitimate deduction from the whole, viz: that by assuming the broad principle, "let us agree to differ," we launch into a boundless expanse, in which *truth* is made of less consequence than *peace*, and where the Turk, the Jew, the Infidel, and the Idolater, may claim protection on the self-same ground with the Christian. Such appeared to me to be the state of the case, and so it was treated.

So far as your correspondent's criticisms affect the *style* of the article, I submit with all due modesty to his tasteful strictures, and am ready to concede to "Find Fault," the entire merit of appearing in a more *imposing* attitude than myself. It is an ungracious task to recriminate, or I would, notwithstanding, appeal to your readers, whether the epithets, "coarse, unfeeling, impertinent," &c. are not our hero's exclusive property, and whether his critique is estimable in any other light, than as a public advertisement of his own infirmities? In truth, Mr. Editor, I cannot persuade myself that "Find Fault" really understood the article on which he comments: otherwise, it is inconceivable how he could charge the writer with "making sport of things sacred," and "raising a laugh at things the holiest and most profound." If *disunion* is a thing sacred, holy, and profound, then do I plead guilty of touching it with a rash and irreverent hand. This was the sole matter of animadversion, and I conceive it to be deserving of that "cruel castigation," to which your correspondent thinks my piece entitled.

His last paragraph is a curiosity in the annals of benevolence. Our valorous friend has "condescended to notice" the ill-fated article, but is not disposed to "lower himself by affording it a serious examination." One would have considered this, by the bye, as a *first requisite*, on the principle that trial should precede punishment. It may be, that in the present case, the course of justice will be reversed, for my especial benefit—first the *stripes*, then the *investigation*, and lastly, the sweets of a magnanimous *acquittal*. I strongly suspect, Mr. Editor, from this and other considerations, that the unknown is no stranger to the history of feudal legislation, and scholastic logomachy; perhaps, a black-letter student, or, (as I am somewhat inclined to surmise) a piece of an astrologer; and I would, therfore, advise a compliance with his interesting request, for "a column or two of some *old almanac*" next time that your "gallies" are empty, or your "pie" consumed, or any unfortunate pleads admittance under the title of R.

New York, March 27, 1837.

* It was certainly too bad to say "Origin of Cocceius," for "Origen or Cocceius," and to insert an "or" after "Antistes"—to say nothing of a few lesser errors.

For the Churchman.

Mr. Editor—I have good reason to believe, that, however we may fail of exact agreement in our estimate of the service that Coleridge has rendered to the cause of truth and English literature, you will not object to any modest notice of his writings in your columns. I am induced to make this brief reference to them, by the fact recently stated in my hearing that, in several instances, they have led young men from secular pursuits to seek an entrance to the ministry of the Church; and that, in others, they have exercised a remarkable influence in the development of intellect already employed in this sacred calling. Such facts deserve record: for it is certain, that from modern publications in general no similar results are to be hoped. Whatever may be true of Coleridge, this may be safely affirmed: but few English books have appeared during the last half century that can ever take deep and lasting hold of the human mind, and, in fact, very few can pretend to a design like this. Any writer, therefore, who has professed this aim, and is reported as having, in some instances, been the author of revolutions in mental life, even for individuals, must be worthy the attention of the serious and careful inquirer for the current phenomena of our nature.

But I took up my pen to invite the attention of your readers to a passage in the Friend, pp. 364—368, Am. Ed. It is ascribed to a common soldier in the Parliament's army during the captivity of Charles the First. I shall cite a few sentences, as exhibiting a spirit of no "common" elevation and goodness, and giving us a confession of principle, which every Christian, and much more every Christian minister, should adopt as his own. Some lines are italicized as worthy of careful and repeated meditation:

"I judge it ten times more honorable for a single person, in witnessing a truth, to oppose the world in its power, wisdom and authority,—this standing in its full strength, and he singly and nakedly, than fighting many battles by force of arms, and gaining them all. *I have no life but truth*: and if truth be advanced by suffering, then my life also. *If truth live, I live; if justice live, I live: and these cannot die, but, by any man's suffering for them, are enlarged, enthroned.* Death cannot hurt me. I sport with him, am above his reach. I live an immortal life. *What we have within, that only can we see without.* I cannot *see* death: and he that hath not this freedom is a slave."

Be this poetry, or be it prose—call it Platonism, or mysticism—where is the record of anything more lofty, or more pure, from the lips of man? Where, unless in heaven, can that spirit be that truly utters such a creed, and professes principles like these? Is there a mind yet in bondage to this world, that can be induced to contemplate such an utterance of devotion to all that is fair and all that is holy—with what force of depraved obstinacy can it resist the spirit which they breathe? Must this be called the *language of enthusiasm?* What shall we say, then, to the *lives* of the prophets and apostles of our faith? Did they act less than is here put in words? Had they not rather obeyed, as the very laws of their being, the emotions and impulses of their heaven-born minds? He that believes otherwise should give us a key to the narrative of their labors and sufferings, a significant warning against the evil of their example.

The proposition, "What we have within, that only can we see without," is true, if truly understood. I do not regard it as proclaiming, that, for us, all existence is subjective. But our conceptions of all that is *without*, i. e. not part or property of ourselves, are modified by the consciously perceived phenomena of our own being. Take a gross illustration. How often does the uneasiness of partial ill health, or even of undigested food, communicate the power of annoying us to every object in our presence. The malady, not being sensible at any specific point within, must, from the laws of our nature, seem to come from something without. To employ a different figure, the medium of our vision being discolored, nothing can be seen in its native hues. Another illustration may be seen in the commonly observed fact, that men will not give others credit for motives or feelings better than are found in their own bosoms. Strictly speaking, they can conceive no other. The utterly selfish man derides the possibility of real benevolence: from what is within he can see no such emotion without. But I need not prolong observations like these; nor can it be necessary to add: *some things appear true when duly considered, that otherwise bear the aspect of falsehood.* C. S. A.

Newark, March 24.

For the Churchman.

THE LOVE OF CHRIST.

Previous to our blessed Redeemer's leaving this earthly abode, he assembled his few chosen around him, and delivered to them his parting commands: none, however, did he more cogently dwell upon than that most beautiful Christian grace, LOVE. His words were these: "This is my commandment, that ye love one another, as I have loved you." May not a profitable lesson be derived by reviewing the life of our Saviour as is presented to us in the inspired volume of life?

We hail this Saviour first as the babe of Bethlehem: we visit his abode—and what is his condition? He is found wrapped in swaddling clothes, and lying in a manger. Even here, how humiliating his situation! We go with him from youth to manhood, and what submission does he display towards his earthly parents! We follow him through his ministerial career, and what love does he here evince, and how oft his ready hand is extended to assuage the distresses of the surrounding multitude! He who is diseased with the palsy we hear commanded to "rise and walk." He whose hand is withered receives soundness when the order "stretch it forth" is given. At Bethesda's pool, we hear him addressing the impotent man, "Wilt thou be made whole?"—and when the answer is returned, immediately is he commanded to take up his bed and depart. The sickness of Lazarus is announced to him: he repairs to visit him; but ere he arrives Lazarus ceases to be. He enters the dwelling, and beholds the friends weeping; and many assembled endeavoring to administer consolation to Mary and Martha.—We hear his sweet voice assuring them that Lazarus is not dead, but sleeping. He is conducted to the tomb where the body is resting: he looks, and, lo! he weeps! His petition is offered up to his heavenly Father: he utters the mandate "come forth!" and immediately he that had been dead now presents himself. How lovely is his affection here exhibited! But let us accompany our Master to the termination of his days in the flesh. We resort to Gethsemane, and here we find him engaged in prayer, and in such agony of soul that the sweat poured down from his sacred brow, as if it were great drops of blood, and he exclaims: "If it be possible, let this cup pass from me."

We will go with him to the judgment-hall; and O! what do we witness here? We hear his vile enemies accusing him of blasphemy. We see him spitted upon, smitten with the palms of their hands, mocked, and demanded to prophesy: and finally we hear the awful cry—"Crucify him, crucify him." As a lamb, he meekly submits: he supports his cross, ascends it; and between two malefactors the Prince of Glory breathes out his soul, with the prayer, "Father, forgive them; for they know not what they do."

And now, for whom was this bitter cup tasted? for whom these pangs and groans? for whom this agony and grief?

"For *us* these pangs his soul assail,
For us this death is borne;
Our sins gave sharpness to the nail,
And pointed every thorn."

What an example is here presented to us! He who was the King of kings, and Lord of lords, resigned his glory; assumed man's nature; underwent pain, suffering, agony, and at last death—for whom? for his friends—for those who rejoiced to see him—for those who welcomed him as their Saviour? No: it was for his enemies. "In that while we were yet sinners, Christ died for us." How, then, should the injunction of our Lord "to love one another" be ever alive in our heart! How should we strive to perform all things agreeable to those among whom our lot is cast! How should we endeavor to restore peace and quiet where discord and strife prevail! And how willing should we be to confer happiness, even at the sacrifice of personal pleasure and comfort, not only to our friend, but also to our enemy: for the language of our Saviour is, "Love your enemies."

Have we secured an interest in the Saviour's love? Have we gone to him, and poured out the supplication to be made clean in his most precious blood? Have we within us that still, small voice which whispers "peace"? If so, our situation is enviable indeed! To us, to live will be Christ, and to die will be gain; for when our spirits shall depart from their earthly fabrics, they shall be wafted, on eagles' wings,

"To those bright worlds beyond the sky,
Which sorrow ne'er invades."

But, if we are going on, in a heedless and sinful career, if we are deaf to the voice of God and of conscience, if we are deferring our preparation for eternity, let us pause and consider—How long are we to remain here? How soon shall death come upon us? The morrow's setting sun may witness our bodies stretched beneath the clods of the valley. Happy would it be for us if here our portion ended, if we are unprepared to meet our Judge—but it is not so: Within us dwells an immortal treasure—to us has been intrusted a portion which far exceeds all the world in value, and this inestimable talent has been committed to us by the God of Heaven: See that we neglect it not! While yet it is day—while opportunity is still vouchsafed, while pardon may be obtained, and favor with God secured—let us not turn away and console ourselves with the delusive idea that, at a more convenient season, we will give attention to our eternal interest; but let us rather strive diligently to enter the straight gate, and let us resort to the Saviour, who is now waiting with extended arms—then when the hour of death arrives, we shall experience the sweet consolations, which none, save Jesus, can then impart. M. B.

THE CHURCHMAN.

SATURDAY, APRIL 1, 1837.

To Correspondents.—"An old Episcopalian," from having been, as he says, "a reader of our journal," has all the information which we can give him on the subject of his enquiry.

We find it convenient to reserve the communication of "A Churchman" till next week.

"An Enquirer," as also "J. L. W." "J. A. S." and "A Layman," are received.

If "A Consistent Churchman" will give us his name, and thus convince us that the call he proposes is a real one, and not fictitiously proposed, for the purpose of testing our opinions, we promise not to evade the responsibility devolved on us by his question, but to meet it with a full and unequivocal answer.

For the Churchman.

THEOLOGICAL SEMINARY.

Mr. Editor—As Chairman of the Standing Committee of the Trustees of the General Theological Seminary, I prepared a circular on the subject of the endowment of the Professorship of Pastoral Theology and Pulpit Eloquence, to be addressed to each Trustee of the Seminary. As I have failed, however, in my efforts to obtain a knowledge of the residences of some of the lay Trustees, I have been compelled to omit sending the circular to them; and would ask you, and through you, of the Editors of the other periodicals of our Church, the favor of an insertion of this apology, and also of the Circular, of which a copy is herewith sent.

Yours very truly,
Benjamin T. Onderdonk.

New York, March 27, 1837.

Circular to the Trustees of the General Theological Seminary.

New York. February 7, 1837.

Dear Sir—Having been appointed by the Standing Committee of the Trustees of our General Theological Seminary, to take suitable measures for calling the attention of the Church to the subject of completing the Faculty of the Seminary, I take the liberty of respectfully addressing you, as one of the Trustees.

The Professorships still vacant are the very important ones of *the Evidences of Revealed Religion, and of Moral Science in its Relations to Theology*; and of *Pastoral Theology and Pulpit Eloquence*. You may recollect that at the last meeting of the Trustees, the Rev. John W. James, of Philadelphia, was appointed an Agent to solicit funds for endowing the last of the above Professorships. It pleased Almighty God, however, in his wise providence, to take that excellent man to Himself before he had time to enter on the business of his agency. A recent event has imposed upon the Standing Committee, as the representatives of the Board, the duty of taking up, promptly and vigorously, the subject of that agency. The Corporation of Trinity Church, in this city, has generously resolved to endow the Professorship of Evidences, &c., to the amount of $25,000, provided the other Professorship is endowed to the same amount by the first of January, 1838. The Right Rev. Bishop Brownell, now at New Orleans, has been requested to act as agent in the Western and Southwestern States, for securing the condition on which the liberality of Trinity Church will be secured to the Seminary. In the other States, the Alumni of the Institution have been appointed agents.

The object of the present communication is to solicit your good offices as a Trustee, in behalf of the success of the agency in your neighborhood, in such way as may seem to you the most fit and proper.

Trusting that this call of the Seminary upon her friends will not be vain, I have the honor to be,

Dear sir,
Yours very truly,
In behalf of the Standing Committee,
Benjamin T. Onderdonk, Chairman.

P. S. Bishop Brownell having found it necessary to decline acting, the Alumni in the Western and Southwestern States have been associated with their brethren as agents.

Religious Societies.—The same change of opinion in relation to the efficacy of modern religious societies, which gave birth to the review quoted in our last, and continued in our present number, continues to be manifested among the supporters of these societies in England, as well as our own country. The Christian Observer, in the appendix to the last December number, says that "enough has been written to turn the attention of the members of the Society [the Religious Tract Society] to consider what can be done to remedy such things as are remediable; though others, and in our view, the most important, are not susceptible of amendment, under the constitution of a Society which has no standard of reference as to what are 'the leading doctrines of Scripture,' *but the opinion of a miscellaneous, annually selected committee.*" And again, the Editor remarks—"We cannot substitute these miscellaneous bodies for God's express ordinance of visible Church communions. There is danger lest the degeneracy of Church communions, the blessings which have attended the private compacts of faithful men to promote the cause of Christ, and alarm at the intrusion of the spirit of Popery into the bosom of the Protestant Church, should lead us to undervalue the divinely constituted economy of the Christian Church, as an instrument of spiritual blessing."

We quote this last sentence, for the additional evidence which it affords, that the experiment of the "private compacts" has proved a failure, and that the "faithful men" who devised them, are again reverting to the Christian Church as the instrument of spiritual blessing. There is a looseness, however, in the expression of the sentiment, which may be well adapted to the latitude for which it was written, but which could neither be uttered nor tolerated, except in view of a low standard of Christian principle. The danger of disparaging the divinely constituted economy of the Christian Church, in consequence of prevailing degeneracy, could never exist, nor be for a moment countenanced, in rightly constituted minds; for such minds, instead of pleading the prevailing degeneracy as an excuse for resorting to "private compacts" and other unauthorised expedients, would rally on the original "divinely constituted economy," and make its provisions the means of arresting the alleged degeneracy. But when men abandon the stable and Christian ground of *principle*, which exacts of them a dutiful conformity to God's requirements, and go over to the shuffling and worldly ground of *expediency*, which enjoins them to do that which seemeth best in their own eyes—then, indeed, there *is* danger that every fancied "blessing on a private compact," or "alarm at the intrusion" of a wicked spirit, "should lead them to undervalue the divinely constituted economy of the Christian Church." The alleged "danger," therefore, exists among them, and them only, who are ready to substitute their own devices or views of expediency, in lieu of Christ's commandments—to dethrone the Head of the Church from his supremacy, and take the salvation of mankind into their own hands. Such persons will always find some "blessing on a private compact," or "alarm" at an evil spirit, to palliate their breach of allegiance to their Savior, and their recreant desertion of the post of DUTY.

Good Friday.—This day was religiously observed by the Episcopalians of our city. The churches were generally well attended, and, but for the incessant din of business, the moral effect of the day on the community would have been at least equal to that of any Sunday in the year. We will not complain of such distractions, knowing that others do not acknowledge the same obligation with ourselves, to respect this primitive observance of the Church. The services of our own Church, on this day, are peculiarly solemn and affecting, and calculated, perhaps, to leave a deeper and more abiding impression than any other portion of her ritual. We are persuaded that nothing is needed but the general tranquility and unanimity of devotion among our countrymen, which distinguish the Lord's day, to make the anniversary of the Crucifixion a blessing to the land. But, highly as we would prize such quiet and unanimity for ourselves, we should prize them still more for our children: for, who can estimate the effect on the man, when the peaceful solemnity of the day that commemorates the world's redemption, is among the earliest associations of the child? The day, either in its prefigurative or commemorative character, has been solemnized in the Church of God for more than 3000 years. In the Christian world, its observance was universal, until it was abolished by a comparatively small number of Christians, who, from the mere accident of having settled our continent, have given the law to our opinions and usages. Do our countrymen act wisely in following *their* prescriptions? Can any thing be more unnatural, than that they who believe in the redemption of mankind should refuse to commemorate the day on which it was achieved? It is objected that we know not the true anniversary of the Nativity? Can the same be said of the Crucifixion?

Our Paper.—Our acknowledgments are due to the New York American, for the kind and too partial congratulation on the recent enlargement and improvement of our form.* *Laudatus a laudato viro*, is an honor to which we are not insensible. We wish we could assure the editor, in reply, that the indications of external prosperity to which he refers, were real to the extent which he seems to suppose. But such is not the fact: we mean to say that the patronage of our paper is not what it ought to be, to sustain it on an independent and liberal basis. From the first establishment of the paper, its list of subscribers has been constantly, though slowly, increasing; but it has not yet a third of the number which it ought to have, or which the Church is able to afford. It was with a view to increase its claims on the public favor, and in the hope of adding thereby to the number of subscribers, that the proprietors were induced to act in advance of what the paper strictly authorized, and issue it in its present improved form. We have never resorted to the expedient of begging for subscribers, either by paragraphs or agencies; but we are always thankful to those friends who do something more than say, "Be ye warmed, and be ye fed:" who, without solicitation, take pains to make the paper known, and procure subscriptions from such persons as are likely to approve its principles and management. This is all we ask: to desire the countenance of those who do not approve our course, would be no less unreasonable in itself than repugnant to our own feelings. But there are a large and increasing number who cordially approve of our principles and appreciate the importance of having them independently and vigorously advocated. It is on the zealous cooperation of such friends that the proprietors of the Churchman have relied, and must now more than ever rely, to insure its prosperity.

While on this subject, we cannot refrain from saying a word to those who *neglect to pay their subscriptions*. Each subscriber may think his subscription a *small sum*, and the payment of it a matter of little importance. But the aggregate of these small sums have subjected the proprietors of the paper to a debt of some thousands of dollars. Is not each individual, then, guilty of a glaring injustice, who neglects to pay his subscription? Is his guilt lessened by the fact that his debt is a small sum, which may at any moment be easily discharged?

* To which we would now add, with similar acknowledgments, the names of the Albany Argus, and the Chronicle of the Church, whose gratifying notices we have since seen, and any others which may have escaped our observation.

Rev. Dr. Clark.—The subjoined documents carry with them their own commendation, which needs no enforcement from us. Dr. Clark has long been known as a laborer in our vineyard, and it is meet that on his departure, he should be encouraged and aided in the laudable desire to carry with him the divine ordinances of the Gospel, and plant them in a distant and desolate section of our land:

"New York, March 14th, 1837.

"The undersigned, being about to remove to a distant part of the country, where there is no place of public worship of any kind within *twenty miles* of his intended residence, and carrying with him but very scanty means of subsistence, respectfully solicits the contributions of his friends, and Episcopalians generally, to enable him to erect a small church, in which, as God gives him strength, he can perform Divine Service for the benefit of his future neighbors, as well as of his own family.

"WILLIAM A. CLARK,
"Late Rector of All Saints Church."

[*From the Bishop.*]

"From very peculiar circumstances attached to the above case, I am induced to depart from my general rule with regard to applications extraneous from the diocese of New York, and to express the hope that the Rev. Dr. Clark will find substantial encouragement in his pious enterprise, in that diocese in which he has faithfully labored, during the whole of the twenty-seven years of his ministry.

"BENJ. T. ONDERDONK,
"Bishop of the Diocese of New York."

The Bishop's Visitation.—The routine of the Bishop's proposed visitation has been changed, by substituting *West Troy* for *St. Mary's, New York.*—Another appointment will be made for the latter.

Let us agree to differ.—We thank our correspondent for his able defence of the article under this heading, which appeared in the first number of our present volume, and which procured for us the well-meant, though injudicious rebuke of our keen friend, "Findfault." We have just read the article again, with the determination to disclaim it, if, on careful examination, we disapprove it: but we have risen from the re-perusal of it, more pleased than ever with the graceful facility with which its author makes the treasures of learning subservient to a felicitous and delicate irony. That it has some of the peculiarities of Swift, we think too well of the article to deny, but that it has one shade or lineament of his coarseness, we cannot grant, and must think that such an insinuation was either thoughtless or unfair. The design of the article is, in our judgment, excellent: it aims to commend the cause of Christian union on sound principles, and to expose the futility and absurdity of some current delusions respecting it, and to show the certain and perpetual disunion which must result from their adoption. It is the misfortune of such writers to be generally misunderstood, and especially on religious subjects; for there is a large class of religious people who cherish a very unquestionable piety in close alliance with an equally unquestionable dulness; who take the most palpable irony for literal truth, and when apprised of their mistake, are horrified at the atrocity of the writer, who has, as they think, wickedly deceived them. "Findfault," we know, is not of this description, and we must, therefore, suppose that his objections lie against the use of irony, and not its misapplication. But this is an extreme view, which we are not prepared to adopt.

Justification by Faith.—We are glad to see that this subject is attracting attention. We have prepared an introductory article, intended to be followed by others, which, as we have matter enough for this week, we have concluded to defer to our next. The criticisms which have been made on our views—for we would be understood to adopt the views of the essay published on the first of October last as our own—we rather welcome than deprecate; for the doctrine is one of vital importance, and its discussion will be attended with benefit.

Advice to Parents.—The excellent "Address to those who have the care of children," published in our last, should have been credited to the "Friend;" being a republication of a standard tract among the Friends. We had intended to direct the attention of parents to it, as replete with practical wisdom, and would still advise those who may have overlooked it, *to peruse it.*

Christ Church, Philadelphia.—We have learned with sincere pleasure, that the Rev. Benjamin Dorr the present domestic agent and Secretary of the Board of Missions, has received and accepted a call to the Rectorship of Christ Church, Philadelphia. This Church, independently of its position as one of the most important in Philadelphia, possesses an interest for the Church at large, from having been for so many years the parish of the venerable Bishop White. It is no small honor to be the successor of such a man, and it is gratifying to know that the choice of the vestry has fallen on a Clergyman well worthy of the honor, and of the respect and confidence of the people among whom he is to minister. Mr. Dorr's known pastoral experience and abilities, his excellent "Family Manual," and his recent laborious services in the station which he at present fills, have secured for him a reputation which, we trust, will be the basis of a continued and increasing usefulness.

Credit.—The letter of Archbishop Whately, on our first page, is from the Dublin Christian Examiner; the article on Extempore Prayer, is from the British Magazine; that headed "The Consistent Churchman," from the Foreign Quarterly Review, and the one which follows it, is from the Presbyterian.

An original Essay on the Immateriality and Immortality of the Human Soul; founded solely on physical and rational principles. By Samuel Drew, A. M.—Fifth American edition, from the sixth London edition, carefully revised and enlarged by the author. Philadelphia: Joseph Whetham, No. 22 South Fourth street. 1837.

This work is the production of a natural metaphysician, whose energies are enlisted on the side of Religion. We thought of offering an analysis of the book, but, fearing it might prove repulsive to some of our readers, have preferred inserting a few passages which we have marked in reading it. Some of greater length will be found in a future number:

"The order of nature can receive no outrage, without revolting at the violence of the attempt. Nature will not bend to serve the private systems of men, nor accommodate herself to those modes of thinking which are adopted, without consulting her dictates. The grand chain of things lies straight before us; and though the human mind may be influenced by prejudice, or rendered tenacious through ambition, no inroads can be made. A deviation from the voice of nature may be rendered plausible for a season; till divested of those mists in which error conceals herself, she unveils the contradictions which await those, who, borne on the wings of presumption, dart into those regions where nature never travels, and on which account she refuses to become their guide."

* * * * *

"How any created being can fully comprehend itself, is to me a problem which I cannot solve. A full comprehension implies an expansion of mind which takes a circuit round itself, and travels on those margins of existence where *entity* both begins and ends. A mind, therefore, which can fully comprehend itself, must be expanded beyond itself, and exercise its actions where it has no being. It must act where it is not, and exist in its *comprehension*, where in its *real essence*, it has no existence. Whether such a being can possibly exist, which *is* and *is not* in a given place at the same time, every man is at liberty to decide.

"If the human intellect cannot expand itself beyond its own being, that reason, which God has planted within the human soul, brands with presumption and folly the arrogance of those who dare to reject certain truths, of the existence of which, they may be fully assured, merely because their natures lie beyond the reach of human comprehension.

"We know not the physical nature of any substance; but the assurance of existence, and a knowledge of the physical nature of that existence, are distinct ideas, which bear to one another but little or no relation. It is not after the physical essence of things that we inquire, but the certainty of their existence, and of that connexion which subsists between substances and qualities, and the relation which they bear to one another."

Sketches of the Life and Character of the Rev. Lemuel Harper, for many years Pastor of a Church in Rutland, Vermont, and late in Granville, N. Y. By Timothy Mather Cooley, D. D., Pastor of the First Church in Granville, Mass. With some Introductory Remarks, by William B. Sprague, D. D., Pastor of the Second Presbyterian Church in Albany.—Nil desperandum Christo duce. New York. Harper & Brothers, 82 Cliff street. 1837.

This is a very readable book, being the history of a partially colored man, who, from the lowest state of society, by the force of uncommon natural powers, worked his way to stations of eminent usefulness in his Church. The sermon on Universal Salvation is an excellent piece of religious satire.

The Episcopalian.—We have received the specimen number of a weekly paper with this title, which has been lately established at Columbia, Tennessee, in conformity with a resolution of the last Diocesan Convention of that State, which contemplated the establishment of "a journal devoted to the interests of religion and literature." If we have been behind some of our cotemporaries in acknowledging the receipt of this paper, with its acceptable proffer of an exchange, we will not willingly be surpassed by any of them in the expression of an earnest approbation of its design, and a fervent commendation of it to the patronage of the Church. Its leading and editorial article is written with a nerve and eloquence which are seldom found in weekly journals, and with a manly and intelligent avowal of distinctive principles, and of the spirit in which they are to be advocated, which the best of our own journals may profitably emulate, and by an humble imitation of which some of them might be unspeakably elevated. Such a champion in such a quarter will be of incalculable importance, in extending the knowledge and promoting the influence of the Church, and, through it, of the ever blessed gospel of which it is the depository, and thus subserving the highest temporal and eternal interests of men. To show that we have not spoken too strongly, we make a large extract from the editorial columns, which we hope our readers will not pass over; for better matter we cannot give them. And if they agree with us in an admiration of its ability, and of its frank and truly liberal spirit, and in considering these as indications of its future usefulness, they may also agree with us that some friendly countenance and aid ought to be extended to it in the outset of its career:

In this neglected and desolate portion of the vineyard, there are dispersed many of our brethren—isolated families or individuals—sheep without a shepherd—deprived not only of the ordinances of the Church, but even of the comforts of Christian intercourse and sympathy, and assailed with daily temptation to wander into other folds, or to melt into the worldly herd around them. The increase of the number of the servants of the sanctuary, though advancing with a progressive rapidity, yet fails to meet necessities which multiply in a greater ratio. The destitute are too feeble to supply their own wants; and the means nobly contributed by those of our more favored brethren, who desire to dispense to others the precious privileges which themselves enjoy, and who do not forget, in an overwhelming compassion for distant climes, the destitute of their own communion, and the blind and perishing of their own country—are far inadequate to the exigency. In their neglected and forlorn condition, our suffering brethren attribute their preservation, under God, to the form of sound words which the Church has provided for her children. The head of the family, as in the patriarchal ages, has become its priest. Though denied the high privilege of going with the pious multitude "to the house of God, in the voice of praise and thanksgiving, among such as keep holyday," they have yet been enabled, around the household hearth or in the solitude of the closet, to unite in the prayers and praises of the Church, to contribute their part to the cloud of Sabbath incense which rises from her altars, and offer to their Father who is in heaven that sacrifice of the spirit which He will not despise. Our work is designed to supply them with further aid. Its periodical visit will represent, in some measure, the part of the missionary. It will cherish their filial attachment to the Church, and furnish intelligence of her movements and condition. With the divine blessing, it may be an instrument to guard them from the wiles of Satan and the allurements of the world—to save them "from all false doctrine, heresy, and schism; from hardness of heart, and contempt of God's word and commandment."

Many prejudices are abroad in this region, which impede the progress, and subtract from the usefulness of the Church. They are things which love the night—phantoms of error, which vanish at the first dawn of inquiry. Ignorance is our most formidable enemy—the fruitful mother of a progeny of error, which cannot live without the milk of their parent. As it is our duty, so it is our interest, to court examination; to invite candor to the task of inquiry, and hold for its assistance the light of reason and Scripture. "This only thing Truth desireth, that no man condemn her before he know her." Concealment is no suggestion of our policy, no dictate of our principles; what we hold we are willing to avow; to show it forth in the light, and proclaim it on the house-tops. What better instrument for our purpose than that which we contemplate? Even though it be a slight, it will be a *continual* assault on the strong-holds of the enemy. Those who cannot or will not hear, may read; those who would shrink from a treatise, may be persuaded to receive the truth in the more popular and less formidable shape of a newspaper. We shall at least be enabled to deprive prejudice of its covert, by taking away the excuse of ignorance. Our work will be a mirror, to reflect an image of the Church, faithful though faint, before the eyes of the community. It will be useful to instruct and enlighten those who are crowding within the temple—to confirm their faith, and elevate their piety, that their conversation may be such as becometh the people of the Lord.

Recent and repeated attacks, as unprovoked in their origin as they have been unmanly in their method, and unscrupulous in their means, have forced upon us the ungrateful necessity of providing such a work as we propose, not only as a vehicle of instruction, but as an instrument of defence. A pugnacious disposition has been manifested in more than one quarter—and unless we wish our silence to be construed into submission, we are compelled, however reluctantly, to assume the attitude of resistance. We are the objects of an uncompromising hostility, which forbearance has failed to subdue, and courtesy to mollify; and to whose pusillanimous spirit our patient endurance is a provocation to assault. We must try the virtue of other means. We cannot condescend, of course, to use similar weapons; for we are of opinion that people who call themselves Christians can find better employment than throwing dirt at each other; that they may be occupied in ways more acceptable to their Master, and more edifying to their fellow-men. Not with pride, but with pleasure we proclaim the fact, that never, when hardest pressed by that "hunt of obloquy" which has pursued the Church with a full cry in every step of her progress, has she stooped so low as to pick up the weapons of malice and rancor. It is our disposition, "if it be possible, as much as in us lies, to live peaceably with all men." It is our determination, in any event, to pursue the dictates of that charity which thinketh no evil. But, arraigned as malefactors, we claim the privilege of defence; misrepresented and calumniated, it is our purpose to exhibit to ignorance its folly, and inflict on malice its appropriate chastisement. We are prepared, if we find it necessary, to carry the war into Africa.

We have spoken plainly on this topic; and there is another point on which we desire to be distinctly understood. We shall endeavor to make our journal interesting to the public generally; but it will be particularly devoted to the cause of religion in the Protestant Episcopal Church. Of course it will be a part of our duty to promulgate and defend those views of Christian truth which are embraced in her formularies. In the performance of this duty, we shall endeavor to avoid giving any reasonable ground of offence; and to pursue a course fair, manly, and charitable. There is no intolerance more absurd and outrageous, than that which finds in difference of opinion cause to deride the judgment and question the sincerity of others, and cries fool and hypocrite to all who refuse to shape their principles after the pattern of its own dogmas. Such is the weakness and perversity of the human intellect, that we often see men forsaking the plainest truth for the most palpable error: and the charge of hypocrisy or base motive preferred on such grounds, reflects more discredit on its author than on its object. But we wish it to be distinctly understood, that while we respect the judgment, the motives, and the consistency of those who dissent from us—while we shall always show charity everywhere, and courtesy wherever it is due—we disclaim all pretension to that liberality so lovely in the eyes of many, which sacrifices truth on the altar of a false delicacy, or a paltry popularity. We see neither reason nor right, nor Christian principle, in the hackneyed maxim that Christians, or Protestants at least, should "agree to differ." If carried out to its inevitable results, the Romanist is secure in his superstition, and the Infidel in his folly. We have another idea of "contending earnestly for the faith once delivered to the saints." We do not feel authorized to admit that a part only of God's truth is sufficient, and the rest of no consequence. Indifference is unbelief. That which has been called liberality, is nothing less than the lack of love. Religion is a universal concern: and what a man believes in his heart, he is bound in conscience and charity to proclaim with his lips.—The Christian inquiry is in the language, but not in the spirit of the perplexed Roman governor, "What is truth?" and we profess no adherence to that spurious charity which requires the search to be made in darkness, and fixes no warning inscription before the avenues of error. On the contrary, our notions of Christian charity render it incumbent on all Christians to assist each other, as the companions of a common pilgrimage: not to be deterred from warning a brother of apprehended peril, by the fear of giving offence—a fear which is itself the offspring of an uncharitable suspicion. These positions are not popular, but they are *true:* and believing them to be true, we shall find fault with nobody who disputes fairly, honorably, and in a Christian spirit, any principle which it is our part to advocate. And we wish to be met in a similar spirit. That timidity acknowledges a sense of insecurity, which cries out against any violence on the fabric in which its hopes are treasured, as if conscious that it is a house of glass. We hope to be on a footing of more honorable amity, with the organs of our dissentient brethren: one on which we can continue to respect ourselves and each other. We desire a frank and kindly intercourse which excludes suspicion, and enjoys in its candor the surest guarantee of continuance. We prefer a *liberality*, not such as imposes silence where we differ, but such as prompts hearty co-operation where we agree—that is in the great and common object of promoting sound morality, and Christian holiness. For to us, courteous opposition is a higher compliment, than a cautious tenderness which implies contempt.

Extemporary Prayer.—The letter of Archbishop Whately, is from the January number of the Dublin Christian Examiner; and the remarks which follow it, are from the same number of the British Magazine, in which they appear as editorial. The topic, therefore, and the excitement to which it has given rise, are matters of present interest in England and Ireland.

The origin of the letter was as follows: For some time past, in many of the parishes of the diocese of Dublin, adult classes have been established, somewhat analogous to our Bible classes, though more loosely and irregularly conducted, the meetings of which, it has been usual to open and close with extemporaneous prayer—"In a certain parish, (the name of which has not been made public) it would appear from the Archbishop's first letter, that, whether from the want of discretion, temper, or competence on the part of the Minister, or through some peculiar spirit of vain jangling and indocility on the part of the people, 'these lectures became little different from assemblies of a debating society. Persons appear to have come with questions ready prepared, and probably with ready-prepared objections also to such answers as they anticipated, and arguments for maintaining some interpretations and hypotheses of their own.' A newly appointed Incumbent, on taking charge of this parish finding things in this state, applied to the Archbishop for direction as to what he should do; and received for answer the letter which his Grace subsequently printed, and transmitted through the Archdeacons to each of his Clergy, and which soon after found its way into the newspapers. In the concluding part of this letter, (p. 7) his Grace says, 'You will understand that I wish that in any religious meetings attended or sanctioned by any of the Clergy of these dioceses, no extemporary prayer should be used, nor any questions proposed, or expositions, or discourses delivered, by any but the Clergymen themselves.'"

This letter called forth a memorial from many of the Clergy, in which they undertook particularly to defend the use of extemporaneous prayer. The letter of the Archbishop, which we publish to-day, is in reference to this memorial.

Education.—We are obliged to a friend for the following extract from the Newark Daily Advertiser. We have often before laid similar sentiments before our readers. Indeed, the statistical results which have of late years been obtained, leave it no longer problematical that the simple diffusion of knowledge, or mere intellectual education, affords no security for the increase of virtue, but rather operates for the encouragement of vice. "Knowledge is power;" but what security have we for the right direction of this power, unless the governing principle, the CONSCIENCE, is fortified? And how can the conscience be effectually fortified, except by the sanctions of revealed religion? Viewed, therefore, merely as an element of political safety, we would strongly deprecate the severance of Christianity from secular knowledge, in the business of education, and earnestly press the importance of fostering those institutions and systems which recognize the divine authority of the gospel, and are animated by its pervading spirit:

The devil, it has been said, is the great prototype of the perfection of intellect without virtue; and experience certainly serves to show that the mere cultivation of the intellectual faculty, without a proportionate care of moral instruction, is attended with some hazard. To illustrate the insufficiency of this exclusive attention to the intellectual powers in the work of education, M. Guerry, a "liberal" writer of France, has prepared statistical maps of all the 86 departments of France, from which it appears that *wherever the number of educated persons is the greatest, there crime is most frequent*, and so *vice versa*, and that without regard to any other cause.

Similar results are shown by certain inquiries in Great Britain. And we have been surprised to learn from the returns of two great penitentiaries—the Coldbathfields House of Correction, and the Glasgow Bridewell—that the educated prisoners were to the uneducated, in the proportion, taking an average of the two, about 7 to 1. In the first named prison, the average in 1835 was as follows—

Prisoners educated 853
Prisoners uneducated 104.

In Glasgow Bridewell the case stood thus—
Educated prisoners 274,
Uneducated do. 52.

The Chaplain of Coldbathfields sagely infers from these facts, "that it is not the want of education, but the absence of principle, which leads to crime."

In addition to these statements, a writer in Blackwood's Magazine quotes some statistical tables, which show that the increase of crime in Scotland, where education is almost universal, of late years, has been much more rapid than that of population, and more rapid than in England. The more general fact is also shown that from 1812 to 1832, crime over England and Wales has just DOUBLED; while the population has only advanced during the same period somewhat under a half.

These are important data; and taken together with all the other teachings of experience, they lead to the inference that the real regeneration, either of society or of its political institutions, must begin with those measures which reach the moral nature, and which can alone prepare men, by successfully governing themselves, to take a useful part in the direction of others. The subject is one of paramount consequence in this country, and we design to give some attention to it, though we find ourselves unable to pursue it further to-day.

Illinois.—We hope Bishop Chase will pardon the liberty which we take in publishing the following extract from a private letter lately received from him.—None, we are confident, can read the wish so fervently expressed, without doing what lies in his power to promote its accomplishment:

"I am waiting anxiously for the opening of the Illinois river, to proceed in an Episcopal tour to Alton, and the southern part of my diocese. On my way, I expect to consecrate the Church at Rushville. Would that I could meet there even one clergyman: but alas! they are still destitute. Can no Missionary be found willing to go and occupy this lovely station of duty?—Is there no help for them? Must that most interesting family, that of *** ****, and the dear ones he has gathered around him to help build their little Church, remain forever without a Pastor and without the ministrations of the bread of life? Do, in some way, lay this case of the *Rushville Church* before the eyes of our young men about to enter into the Ministry: and when you do so, will you say a word in behalf of the whole diocese of Illinois. Unless something more is done for us, we all perish. Everywhere, we are famishing for lack of the Word and sacraments. To specify, would be like culling out one, or two, or three roods of ground, amid a thousand acres "already white unto harvest," and speak of those spots alone as worthy of notice. May the God that hath for sins afflicted, soon lift on us the light of his countenance, and comfort his Zion, for Jesus Christ's sake.

Yours, truly, P. Chase.

February 21, 1837.

The following article, from the Weekly Messenger, of this city, is not inserted for the gratification of an idle curiosity. Like other extravagances of a similar kind, the proceedings of the Chatham Street Chapel serve to illustrate the importance of those principles and bulwarks which we have so earnestly labored to support. We put it to the consciences of our readers whether it is right, from motives of idle curiosity, or from any other consideration, so far to countenance this misguided man as to be present, even for once, at the scene of his destructive labors and comical blasphemies:

At the hour appointed, the pastor of the church commences the devotions by reading a chapter or more, with brief comments, and giving out a hymn, when the congregation unite in singing; after which, he announces his readiness to receive requests from any person present before engaging in prayer. Usually at this moment Mr. Burchard enters the chapel, ascends the pulpit, and repeats the invitation for "requests;" and after expressing his willingness to receive them in writing, urges upon the congregation to rise individually and present them verbally, adding a variety of anecdotes in proof of the advantage of this mode of proceedure. His invitation is soon accepted, and a number of persons, both male and female, rise, and very audibly ask prayers in behalf of impenitent persons, sometimes by name, but generally as relatives, friends, or some other descriptive title. Mr. Burchard reads those which are written, and repeats those which are verbally made, and usually announces the name of the person making the request. Mrs. Burchard often participates in this exercise, as does also her husband. A few examples of the requests which we heard at the several meetings we attended, will serve to explain this process. Prayers are requested by a number of wives for impenitent husbands, parents for children, brothers for sisters, as also for neighbors, friends, shopmates, merchants, clerks, master mechanics, journeymen and apprentices, for the mother's meeting of Mrs. Burchard, for the Sunday school class, for the singing choir, for the Mayor and city Council, for all the ministers and churches in the city, for all impenitent persons, for the boarders in certain hotels and boarding houses, for nineteen impenitent persons whose names are written down, for the young converts; and a great number of persons rise and ask prayers that their own faith may be strengthened. Nearly an hour is often consumed in receiving these requests, and in relating marvellous instances of answers to similar prayers having been obtained in Vermont, Utica, Poughkeepsie and other places. After which Mr. B. engages in prayer, in which allusion is made to these various requests. His manner of approaching the throne of grace, strikes us as singularly irreverent and inappropriate, while the vehemence of voice and gesture exceeds any thing to which we ever listened. He usually handles the Bible before him during the prayer, turning it over and over, and often refers the Deity to the chapter and verse of some promise, occasionally relates some anecdote, and mingles exhortations and warnings to the people most incoherently with his addresses to the throne of grace, and we observed that he often introduces some awful philippic in reference to "black damnation," and the "repulse of the devil from the house," just before he abruptly concludes the invocation.

After another hymn is sung, Mr. B. announces his text, and commences his sermon. He has notes before him which seem to be only the points to which he directs his observations, for he seldom refers to them. Indeed, he observes little order, arrangement or method, but having stated his position deduced from the text, he goes off in a tangent to relate some anecdote, or offer some illustration, the relevancy of which seems to be with him of no account, and yet of these anecdotes and illustrations, by far the greater part of his sermons are made up. But the most unique feature of his preaching is, that he literally *performs* the part which he describes, or in other words, *acts* before the audience the precise narrative which he is relating. His antics, grimace, and mimicry, often "over-step the modesty of nature," and render both him and his subject superlatively ludicrious, while his variety of postures and extraordinary distortions of body and limbs, invariably excite the risibilities of his audience. In describing the blindness of sinners, he blindfolds himself with his handkerchief, and continues to preach while thus hood-winked, and in relating a dialogue between two persons, he seems to understand the sciences of ventriloquism, so rapidly will he personate each of the parties, and changing his tone and manner, suiting the action to the word. In short, no adequate description can be given of his eccentricity, or of his vehemence; and if any of our readers should be as foolish as ourselves, and go to hear him, they will be constrained to say, that the half has not been told.

As soon as each sermon is concluded, the front benches are cleared, and Mr. B. comes down into the aisles and passes along to the door, urging every person present to go down to the "anxious seats." The inviatation is urged upon all *indiscriminately*, and is then given to every person in the house individually, if they are at all accessible. He only requires those who go to say by that act, that "they have no objections that *he* should *pray* for them," and we heard him say by way of encouragment to take these anxious seats, "God Almighty hears and answers *me* when *I* pray to him—if he did not, *I* would never pray to him again, so long as I live?"

He proclaims that he does not want them "to be convicted," or to "have any feeling," or even "desire his prayers," but all he asks is, that they will "*take that seat!*" and he often adds, "It will do you no harm for me to pray for you," and even promises what will be the result, if they accept his challenge, and names five minutes, and fifteen minutes, as the time in which even *infidels* may be converted, if they will "only take that seat;" adding, "I do not care if you think me a fanatic or a fool, only come and take that seat." After pressing this subject upon all in the house, and by relating examples of wonderful works effected by these means in other places, collected as many as possible in the front benches, sometimes amounting to a hundred or more, men, women and children, he kneels down in the aisle, offers a short and impassioned prayer; he bids them follow him to the anxious room, and the congregation are then dismissed with the benediction pronounced in a hurried and scarcely intelligible manner, while he is beckoning the anxious to follow him, and moving on to the adjoining lecture-room.

Such is a brief description of the exercises, which have been repeated nearly in the same manner during the successive days and nights of the last six or seven weeks, Mr. B. is constantly reporting progress, by announcing that scores have "attained an everlasting hope;" been "born again;" or "converted;" or "received the Holy Ghost;" all of which with him, are perfect synonymes. But as we have had no opportunity of witnessing his proceedings in the "anxious room," we cannot vouch for the correctness of what we have heard at second hand; and we shall decline relating it least we should do him injustice, which we should not willingly do on any consideration. The subject is too important to the present and everlasting interests of immortal souls, to be alluded to in the public press, except discreetly and in the fear of God.

INTELLIGENCE.

At a meeting of Episcopalians, at the Protestant Episcopal Press, on Wednesday, March 22, called by public notice, for the purpose of considering the propriety of establishing a New York Bible and Common Prayer Book Society, as a substitute for the Society of the same name, heretofore existing, but having for many years suspended, in a great measure, its operations; and for the Auxiliary New York Bible and Common Prayer Book Society, of which the charter is about expiring, it was

Resolved, That it is expedient to establish such a Society, under a Board of Managers to be composed of the Bishop of the diocese, and of clerical and lay members.

A committee was appointed to prepare a form of Constitution for such Society, to be reported at an adjourned meeting to be held in the *Sunday School Building, St. John's Chapel, on Friday, April 7th, at half past 7 o'clock, P. M.*

Agreeably to another resolution of the same meeting, I hereby invite the members of the New York, and of the Auxiliaty New York Bible and Common Prayer Book Societies, to attend the said adjourned meeting.

BENJ. T. ONDERDONK,
Bishop of the Diocese of New York.

New York, March 28, 1837.

From the Michigan City (Indiana,) Gazette.

PROTESTANT EPISCOPAL CHURCH.

Pursuant to previous notice a meeting was held in the church of this place, for the purpose of organizing an Episcopal Church, on the evening of Monday the 20th inst.

The meeting was opened with prayer by the Rev. James Selkrigg, Missionary at Niles, (Michigan,) and by whom a short address was delivered, in which were clearly set forth the fundamental doctrines of the Church. The meeting was then organized for business, by calling Rev. J. Selkrigg to the Chair, and appointing G. Hathaway, Secretary.

The requisite number of Trustees were elected; and the meeting proceeded to choose a name; several having been proposed, *Trinity Church of Michigan City*, was finally selected.

The following persons were then chosen Wardens and Vestrymen:

Wardens—Zebina Gould, H. P. Holbrook.

Vestrymen—Schuyler Pulford, David Finley, David Tryon, Gilbert Hathaway, R. F. Blydenburg, Horatio M. Crandel, Augustus Barber, Lee H. T. Mason.

Much interest is evinced by the friends of the Church, and a subscription for the purpose of erecting a suitable building, by a partial circulation, is more than two thousand dollars.

The number of communicants, at present, is fifteen. A Vestryman.

Clergy of the Protestant Episcopal Church, residing in the city of New York, with their respective residences.

Onderdonk, D. D., Right Rev. Benjamin T., 15 Whitehall.
Anthon, D. D. Rev. Henry, 50 Lispenard.
Bayard, Rev. Lewis P., 106 Amity.
Berrian, D. D. Rev. William, 50 Varick.
Blake, Rev. John L., 10 Columbia.
Breintnall, Rev. Thomas, 17 Rivington.
Brown, Rev. John W., 77 Anthony.
Bull, Rev. Edward C., 5 Hubert.
Carder, Rev. James D., 663 Broadway.
Clark, D. D., Rev. William A., 310 East Broadway.
Colton, Rev. Calvin, 15 Le Roy Place.
Cooke, Rev. James W., 23 Cliff.
Cuming, Rev. Francis H., 767 Broadway.
Dorr, Rev. Benjamin, 22d st. between 9th and 10th avenue.
Davis, Rev. Samuel C. 140 Eldridge.
Eastburn, D. D. Rev. Manton, 5 Mercer.
Embury, Rev. Edmund, 325 Greenwich.
Forbes, Rev. John M., 371 Hudson.
Frazer, Rev. Alexander, 341 Pearl.
Germain, Rev. Reuben I., 307 East Broadway.
Goodwin, Rev. Prof. 15 Le Roy Place.
Hackley, Rev. Charles W., 82 Waverley.
Hammell, Rev. William, 56 Carmine.
Hart, Rev. Abram B., Harlem.
Hawks, D. D. Rev. Francis L., 453 Houston.
Higbee, Rev. Edward Y., 50 Varick.
Huddart, Rev. R. Townsend, Bloomingdale.
Jackson, Rev. William, 180 Grand.
Jones, Rev. Lot, 192 Allen.
Kellogg, Rev. Ezra B., 401 Hudson.
Kelly, Rev. Charles V., 30 St. Mark's Place.
Kip, Rev. William I., 493 Broadway.
Lyell, D. D. Rev. Thomas, 77 Anthony.
McVickar, D. D. Rev. John, 8 College Green.
Milnor, D. D. Rev. James, 82 Beekman.
Morris, Rev. William, 319 Greenwich.
Mills, Rev. George, 224 Houston.
Niles, Rev. William W. 12 Ridge.
Richmond, Rev. James C., Bloomingdale.
Richmond, Rev. William, Bloomingdale.
Schroeder, D. D. Rev. John F., 77 White.
Seabury, Rev. Samuel, 365 Hudson.
Smith, Rev. Hugh, 97 Nineteenth.
Staunton, Rev. William.
Taylor, Rev. Thomas H., 1 Rector.
Turner, D. D. Rev. Samuel H., Theological Seminary,* Twentieth.
Vaughan, Rev. John A., 177 Grand.
Verren, Rev. Antoine, 99 Franklin.
Whittingham, Rev. William R, Theological Seminary,* Twentieth.
Williams, Rev. Peter, (colored) 68 Crosby.
Wilson, D. D. Rev. Bird, Theological Seminary,* Twentieth.

* Theological Seminary, Chelsea Square, Twentieth street.

MARRIED,

On the 13th Instant, at St. Luke's Church, by the Rev. John M. Forbes, Rev. James D. Nicholson, of Maryland, to Frances Henrietta, daughter of W. W. Dougherty, Esq. of this city.

NOTICES.

☞ An Annual Meeting of the New York Protestant Episcopal Sunday School Society will be held on Thursday next, 6th inst. at the Sunday School room of St. John's Chapel, at half past 7 o'clock, *without further notice.*

The members of the society consist of all persons engaged in conducting or teaching Sunday schools in the cities of New York and Brooklyn, in connexion with this society.

All Clergymen of the Protestant Episcopal church, residing in the cities of New York and Brooklyn, are members, *ex officio.* Theron Wilber, Secretary.

April 1, 1837.

☞ A meeting will be held in the basement room of Christ Church, Saturday evening, April 1st, at half past seven o'clock, for the purpose of organizing the "Young Men's City Tract Society, auxiliary to the Protestant Episcopal Tract Society." Young men of the Protestant Episcopal church are respectfully invited to attend.

ORPHAN ASYLUM SOCIETY.

The thirty-first Anniversary of the Orphan Asylum Society will be held at the City Hotel, on Thursday, the 6th of April. The children will be present, unite in singing a hymn, and other exercises. Specimens of their writing and needlework will be exhibited. Donations and subscriptions will be thunkfully received at or before eleven, A. M., and the report will be read at twelve o'clock.

April, 1837.

TO ALL WHOM IT MAY CONCERN.

Constitution of the Gen. Prot. Epis. S. S. Union.

"Article 7. All Sunday schools and Sunday school societies, in union with this society, shall make to the Secretary, by the first day of June in each year, or such other day as the Executive Committee may appoint, an annual report of the state of their schools or societies, the names of their officers, &c. The Executive Committee shall prepare therefrom an annual report, to be submitted to the Board of Managers, which, when agreed to by the Board, shall be published and circulated as they may direct."

The Secretary requests, as a special favor, that the *Reports* may be transmitted to him as early as Monday, May 22, 1837.

F. H. Cuming, Secretary
Gen. Prot. Epis. S. S. Union, 28 Ann street.

*** Insertion of the above in the other periodicals of the Church is respectfully solicited.

ACKNOWLEDGMENTS.

GENERAL THEOLOGICAL SEMINARY.

The subscriber acknowledges the receipt of the following sums, collected by Mrs. J. Pintard and Mrs. P. Hillyer, for the purpose of preparing a suitable room for the accommodation of students, in cases of sickness. At present, the health of the students is a subject of thankfulness. The subscriber has been requested by Mrs. Pintard to mention that whenever professional services are required, Drs. Fitch and Francis have generously offered to render them gratuitously.

Collected by Mrs. Pintard from Mrs. J. Lawrence, P. G. Stuyvesant, G. Sutton, J. J. Bailey, and A. Blake, $10 each; and from Mrs. J. W. Francis, T. L. Servoss, Beach Lawrence, J. Rogers, J. W. Moore, E. Kellogg, D. Hadden, G. Mead, S. B. Ruggles, B. Robinson, Hamilton Fish, G. G. Waddington, and Miss Scudder, $5 each, and cash from three persons $3—total, $118.

Collected by Mrs. Hillyer, from Mrs. Joshua Jones, $10; Mrs. John Brower, 5; a friend, 2.

March 27. Henry Anthon.

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

The subscriber acknowledges the receipt of the following donation, by the hands of the Rev. Mr. Dorr:

Balance of collection taken in Trinity Church, Portsmouth, Va., by the Rev. Mr. Canning, when he visited this parish in 1835, $22 50.

March 29. John W. Mitchell, 28 Ann street.

In behalf of the above institution, the subscriber acknowledges the receipt of the following contributions and pledges:

In addition to the collection in St. Peter's Church, Salem, Mass. $3 17, making in the whole $50, to constitute the rector, Rev. C. Mason, a life manager; in addition to the contributions from St. Michael's Church, Marblehead, Mass. 6 50, making in the whole 50, to constitute the rector, Rev. W. H. Lewis, a life manager; from St. Thomas' Church, Taunton, Mass. 2, to admit their Sunday school into connexion with the Union; pledge of Rev. Samuel Hassard, for 1837, 30; do. of Rev. Henry Waterman, do. 15; do. of Rev. Nath. T. Brent, do. 20; collection in Trinity Church, Boston, in part redemption of the rector's pledge, 75 16; collection in Christ Church, Boston, 50; collection in St. John's Church, Providence, 39 62; collection in Grace Church, Providence, 50, to constitute rector, Rev. Alex. H. Vinton, a life manager; in addition to the collection in St. Paul's Church, Hoboken, N. J., 75 cents; from the Sunday offerings of Christ Church, Manlius, N. Y., $2, by Rev. J. Pound.

William Staunton, Special Agent of
March 25. Gen. P. E. S. S. U.

DOMESTIC MISSIONS.

The Treasurer of the Domestic Committee of the Protestant Episcopal Missionary Society acknowledges the receipt of the following contributions, since his report of the 22d instant.

From the parish of St. Paul's, Huntington, Connecticut, by the hands of their rector, the Rev. Mr. Clark, $26 46; from the congregation of Trinity Church, Rutland, Vermont, by the hands of their rector, Rev. John A. Hicks, 35; collection in Christ Church, Winchester, Virginia, on Sunday morning, Feb. 12, 1837, after a sermon by the Rev. Mr. Dorr, 93 65; from the Female Education and Missionary Society of said church, 10; from the Ladies' Sewing Society of said church, 5; collection in Christ Church, Norfolk, Virginia, after a sermon by the Rev. Mr. Dorr, 170 25; from a lady of the same church, for Bishop Kemper, the proceeds of the sale of articles belonging to a deceased child, 10; from the missionary box of two children in said church, for Bishop Kemper, 2 35; weekly offerings of Trinity Church, Portsmouth, Va., collected since convention in May, 1836, 50—total, $402 71.

March 29. James Swords, Treasurer.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The subscriber, as Treasurer, gratefully acknowledges the receipt of the following sums, viz:

March 27—From a lady, a member of St. Luke's Ch., $5; from J. W. Penrose, Lieut. of Infantry, Hancock's Barracks, Maine, added to former remittance constitutes him a life member, 5.

March 28—From the Female Tract Society of Christ Church, Norwich, Ct., by the hands of Mr. Lee, $12; from Rev. Darius Barker, of Auxiliary Tract Society of Windsor, Vt., by the hands of Gen. Phelps, 2—total, $24.

Thomas Browning, Treasurer,
77 Maiden lane.

The subscriber gratefully acknowledges the receipt of the following donations for the poor:

By Swords, Stanford & Co., from M. R. $10; Mrs. B. $5. Lot Jones, 192 Allen street.

March 28.

The following sums are gratefully acknowledged:

From Benjamin T. Onderdonk, $10; James Milnor, 10; H. Anthon, 5; Wm. Jackson, 5; John McVickar, 5; Ed. Y. Higbee, 5; Samuel H. Turner, 3; Bird Wilson, 3; W. R. Whittingham, 5; Francis L. Hawks, 5; C. V. Kelly, 5; E. W. Laight, 5; Wm. Berrian, 5; Cash, 5; Thomas Valentine, 5; Thomas Kensett, 5; Thomas Underhill, 10; Thomas N. Stanford, 5. Wm. A. Clark.

Contributions may be left with the Agent of the Protestant Episcopal Press, or with Swords, Stanford & Co.

THIRD STATION.

The subscriber thankfully acknowledges the receipt of $10 for the poor, "and especially for those who love to follow the Lord Jesus Christ," from an unknown friend; also 50 cents from an unknown hand.

E. B. Kellogg, Missionary,
March 27. 401 Hudson street.

ILLINOIS,

Subject to the order of Bishop Chase:—Charles Den Roche, $1; James F. De Peyster, 10; Thomas Otis, 10; Sunday offerings, 1; Protestant Episcopal Tract Society, 50,000 pages; American Bible Society, 150 bibles, 50 testaments, and the offer of more, if the Bishop should want them. F. H. Cuming.

PRESS DEPOSITORY.

NO. 28 ANN STREET.

Letters have been received at the N. Y. Protestant Episcopal Press, during the week ending March 30, from the following persons, viz:

Postmaster, Newburyport—J. G. Rogers—Reverend A. Steele—J. Williams—Rev. L. T. Bennet, with remit.—Rev. E. Neusville—Postmaster, Catskill, N. Y.—Rev. A. E. Treadway—Postmaster at Rigna, Ohio—Postmaster, Peekskill—Rev. Jas. Hudson—W. M. Green—Postmaster, Louisville—Postmaster, Lancaster—Rev. S. G. Bragg—Jacob Hale—Postmaster, Tinmouth, Con.—Rev. J. H. Normeth—Z. Clark, Troy—G. & J. Robinson, Liverpool, England.

Received by the Gen. Prot. Episc. S. S. Union.

Rev. Thos. Smith—Miss M. Cox—J. L. Stitchten—H. D. Evans, with remittance—Rev. G. H. Norton—George Rowland—Postmaster, Washington.

TO TEACHERS.

☞ Three Teachers will be wanted at the Bordentown Institute on and after the 1st day of May ensuing—one to take charge of the department of Mathematics and Natural Philosophy, salary $400 per annum, in addition to board and lodging; another to teach History, Geography, &c., at $300 per annum; and another for the Juvenile department, at $200 per annum.

N. B.—For the department of Mathematics and Natural Philosophy, a young clergyman would be preferred, who would be willing, in addition to his scholastic duties, to preach once a week. This is not, however, an absolute requisition.

Application may be made (if, by letter, *post paid*) to the Rev. Dr. Arnold, Principal of the Institute,
March 30. Bordentown, N. J.

PROPOSALS

FOR PUBLISHING BY SUBSCRIPTION

A COMMENTARY

ON THE OLD AND NEW TESTAMENTS, WITH THE APOCRYPHA:

From *Genesis to Canticles*, by Symon Patrick, D.D., Bishop of Ely; the *Prophets*, by William Lowth, B. D., Prebendary of Winchester; the *Apocrypha*, by Richard Arnald, B.D., Rector of Thurcaston, Leicestershire; and the *New Testament*, by Daniel Whitby, D.D., Chanter of Salisbury Cathedral.

This standard work, held in high repute by almost every denomination of Protestant Christians, is a rich treasury of sacred wisdom, and has very largely contributed to the value of all the best general commentaries in our language. It breathes, throughout, the genuine spirit of the Church; and while, with a prodigality of learning, it lays its rich treasures at the feet of Jesus, its expositions are conveyed in terms so unostentatious, and in so easy and engaging a style of diction, as to allure even the unlettered reader into a familiar acquaintance with its able expositions of divine things. As a companion for the biblical student, a family help to the understanding of the Scriptures, and a general repository of critical and practical information for Sunday schools and bible classes, it is an invaluable interpreter of the oracles of God.

To the attention of Protestant Episcopalians it possesses a peculiar claim; as it contains nothing that can offend them by erroneous or partial views of Christ and the Church, but on the contrary avows, without reservation, and in a manly tone of unaffected piety, what their articles, liturgy and homilies declare to be the truth as it is in Jesus.

The great expense of English copies of the work has hitherto, much to the regret of Churchmen, necessarily limited its circulation in our country; but as the proposed American edition will be afforded at about one third of the usual price, this impediment will thus be happily removed

The publication is sanctioned by the special approbation of the Bishop of the diocese of New York: it is undertaken at the instance of the students of the Protestant Episcopal General Theological Seminary, and it will be edited by the Rev. Dr. Schroeder, of this city.

The sacred text, in this edition, will accompany the comments, on the same page, for facility of reference; words in ancient and foreign languages will be translated wherever it may be thought desirable by the unlearned reader; occasional obscure phrases will be explained; chronological notes will be inserted, designating the dates of the events recorded; and in an appendix to the last volume, should the work be liberally patronized, will be furnished a series of maps, with historical, chronological and other tables, and very copious indices.

Terms.—*It will appear in eight volumes, super royal octavo, each to consist of about 850 pages, and will be offered to subscribers at $17 a copy, in paper covers, or $20 a copy, neatly and substantially bound.*

To the members in general of the Protestant Episcopal Church, but in an especial manner to THE CLERGY, do the publishers now respectfully but earnestly appeal for encouragement and support, in this desirable undertaking. If each one of the clergy (appreciating, as they all do, the value and great importance of the work) will but lend his efficient aid in procuring from among his parishioners and friends a few subscribers, *the Protestant Episcopal Church will have the benefit of a commentary peculiarly its own*, and acknowledged equal, if not superior, to any other published in this country. All the friends of sound learning and pure piety, who may use exertions in this cause, can surely need no richer recompense than the incalculable blessings which they will be the means of conferring on the church and the community at large, by the circulation of these treasures of wisdom and holiness.

Churchmen have not yet come forward with that promptness which would so well become them on this subject; yet the publishers will not relinquish their design, unless *compelled* to do so, by a *continued and determined apathy.* A trifling effort on the part of the clergy and a few others, individually, would secure the early publication of the first volume, which the publishers are now anxiously desirous to issue.

Payment will not be required until the delivery of the first volume, and then only the proportionate price of that volume.

All orders with subscribers' names should be addressed to the general agent for the publishers,

John Richards, 165 Canal st., N. Y.

*** The Church periodicals are respectfully requested to insert this prospectus.

RECOMMENDATIONS.

From the Right Rev. B. T. Onderdonk, D.D.

It has afforded me much pleasure to learn that an American edition is intended to be published of the valuable commentaries on the Holy Scriptures by Patrick, Lowth and Whitby, and on the Apocrypha by Arnald.

These Commentaries on the Bible are ranked among the standard works in the course of theological studies recommended by the House of Bishops of the Protestant Episcopal Church; are among the most valuable in the English language, for both critical and practical purposes; and ought, in the opinion of the subscriber, where they can be afforded, to form a part of the library of every Christian family, and of every individual desirous of possessing a lucid and correct view of the doctrines and duties set forth in holy writ. I therefore sincerely hope that the enterprising publishers will be liberally sustained in their good undertaking.

Benjamin T. Onderdonk,
Bishop of the Prot. Episc. Church in the
State of N. York, & Prof. of the Nature,
Ministry and Polity of the Church, in the
Gen. Theol. Sem. of the Prot. EpisCh. in
the United States.

From Professor Samuel H. Turner, D. D.

I cordially concur with the Bishop, in recommending the proposed new edition of the Commentaries of Patrick, Lowth, Arnald and Whitby to public patronage. The works themselves are too well known in the theological world, to require commendation; and the high price they bear in the English market makes it exceedingly desirable, that an American edition of moderate cost should be attainable. For this reason, as well as on account of the importance of the works themselves, I sincerely hope that the publishers will meet with success in so laudable an enterprise.

Samuel H. Turner, D. D.
Professor of Bib. Learn. and Interp. of Scrip. in the
Gen. Theol. Sem of the Prot. Episc. Church.
New York, Dec. 28th, 1836. ap1

NEW BOOKS.

☞ RICH Poor Man and the Poor Rich Man, by Miss Sedgwick; Botany of the Scriptures, by a lady; and a few copies of the Wreath, and Religious Souvenir, for 1837, for sale by the General Protestant Episcopal Sunday School Union, 28 Ann street.

March 22, 1837.

☞ THE REV. P. TELLER BABBIT, Minister of St. Paul's Church, Woodbury, Litchfield county Conn., is desirous of taking under his charge a few boys to instruct in Latin, Greek, and English. No day scholars will be received, and the number of boarders limited to eight. Terms, $200 a year, for Board and Tuition. There will be two vacations of two weeks each before the 1st Mondays of May and November. During the winter stages pass between New Haven and Woodbury, (distance 25 miles,) three times a week, and during the other seasons, by the same route, and also by the way of Norwalk.

REFERENCES.

Rt. Rev. B. T. Onderdonk, D. D.
Rev. Bird Wilson, D. D. } Professors in the
Rev. Samuel H. Turner, D. D. } Gen. Theological
Rev. Wm. R. Whittingham, A. M. } Seminary, N. Y.
Rev. J. M. Forbes, A. M. rector of St. Luke's Church New York.
Rev. F. L. Hawks, D. D., St. Thomas.
Rev. Jeremiah Day, D. D., President Yale Coll., N. H.
D. A. Cushman, esq., 188 Pearl street, New York.
L. Livingston, esq., 20 Nassau street.

N. B. The Rev. P. T. B. will be in this city the last week in April, and will take charge of as many lads as may be confided to his care. March 18.

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

DEPOSITORY NO. 28 ANN STREET,
Two doors below Nassau street,

Under the superintendence of
John W. Mitchell, Ch'n.,
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} *Committee of Publications and Sales.*

All communications relating to the business of the Union to be directed distinctly to Louis Sherman, Business Agent, No. 28 Ann street.

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The following books are always to be had at the depository:

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REQUISITES.

Sunday School Register—Minute Book—General Class Book—Teacher's Roll Book—Smaller Class Book, stiff covers—Improved Class Book, do.—Alphabet and Reading Cards—Lord's Prayer, on cards—The Creed—Ten Commandments, First Table, on cards—Second Table, do.—Paraphrases on the Collects.

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March 25, 1837.—tf

POETRY.

From the Catholic Telegraph.

"MY SON, GIVE ME THY HEART."

How grateful Lord, my heart should be,
For ev'ry gift of thine,
For light and love diffused by Thee,
To bless both me and mine!
Sweet as the hamlet's friendly ray,
To wand'rers through the night,
Thus sweetly o'er my devious way,
Thy mercy smiled in light.

What off'ring shall my soul prepare,
Will gold and incense please?
Will flowers delight whose balmy air,
Perfumes the grateful breeze?
Will singing founts, or oceans blue,
Which circle southern isles,
Or nature's gems—the kindly dew,
Or spring's delightful smiles?

Or shall the gifts be founts that flow
With music from the lyre,
As if some angel sang below,
Of heav'n's eternal choir?
Or can the lips of mortals breathe
An off'ring meet for thee,
Of gems that shine or flow'rs that wreathe,
Beneath the heaving sea?

But all these glorious gifts are thine,
'Twas thou did'st paint the rose,
And hung on high the clouds which shine,
At evening's purple close:
The stars which stretch their boundless maze,
And reach thy glorious throne,
Reflect through all their wond'rous ways,
The hand of Thee alone.

Lord! thou hast named the sacred prize,
Which we must freely give,
A gift e'en thou will not despise—
The heart by which we live,
Oh! make that heart thy dwelling place,
Thy temple and thy throne,
And thou shalt all its stains efface,
Because 'twill be thine own.

Accept the gift for all things bright,
Its living thoughts attend,
The bloom of flow'rs, the diamond's light,
With them their beauty blend;
And may we through those thoughts behold
Thy grace and glory beam,
As fountains flow o'er sands of gold,
Which sparkle through the stream.

It must be thine—its deep recess
With such affection glows,
As man can neither prize nor bless—
But God, our Father, knows;
Then let us like that Indian tree
Whose branches bend to earth,
Rest all our hopes and thoughts on thee—
For thou did'st give them birth.

MISCELLANEOUS.

From the Literary and Theological Review.

IRRESPONSIBLE SOCIETIES.

EXTRA LEGISLATION.

The principle in question, to the extent of its operation, produces a spiritual power and jurisdiction out of the Church, which is yet to be exercised over the Church. For the heads and managers of these self-constituted bodies, though they be members of the Christian Church, are yet in no way amenable to it in their official capacity, and in their management of the vast interests committed to their care, yet it is their business to direct the Church as to all its movements in these things. Of course it is an authority out of the Church, over the Church. It is of no avail to say that they cannot go a step further than the Church permits them to go.—For in this case, the Church itself cannot go a whit beyond the sanction of her members. For she has no weapons, but Scriptural doctrine, reproof, correction, and instruction. Persuasion is her only power besides the grace of God.—But then, so long as she is acknowledged to be the body of Christ, the pillar and ground of the truth; and her ministers regarded as the ambassadors of Christ, speaking in his stead the message they have received from him, her declarations, advice and entreaties will be reverently heeded by every believer in Christ, and if not found contrary to the word of God, promptly obeyed. Contemptuous disregard for them will not be consistent with a fair standing in the Church of Christ. Now it is plain that such kind of authority as this must be exercised by these societies, or they cannot subsist for a moment. While this is held to be a safe, orderly, Scriptural way of carrying on the operations of the Christian Church, their calls and measures are entitled to the same deference as those of the Church. As they exist entirely in carrying on a certain class of operations, the moment that distrust, or a reluctance to support these become extensive, they are paralyzed, if not dead. But further, these societies cannot act, except by giving the helm of affairs to some one man, or very few men, who must be situated in some central Metropolis, whence they may take a ready survey and command of the forces to be marshalled in their service and at their bidding. Hence in respect to these momentous interests, we are furnished with Metropolitan overseers who, while as such, they are in no way accountable to the Church, yet chalk out the course of operations to be supported by the Church. These must be supported without misgiving or hesitation, else the societies come to a pause, if not to an end. Indeed, it has been deemed so much a matter of course, that every sum asked for should be supplied, that in cases where many have deemed the contemplated expenditure ill-advised and unwarranted, difficult to be provided for, and if provided for at all, not without jeopardy to more precious interests; they have been slow to lisp a word, lest they should blight their own reputation, and the interests of the Society, too.

How plain is it, that this system produces legislation out of the Church, having the force of law within it? How evident is it that the ministers, who being set to watch for souls, have in charge all the various interests of the Church, and bring to the consideration of each separate object no exaggerated or distorted views of its importance, should be left to decide, without the direction of any previous body, how much time and attention they can devote to any one thing consistently with a due discharge of their whole duty?

But again this system runs into legislation without the Church, as to the doctrines which the Church shall receive. For our various Reforming Societies rely mainly on the Church for the accomplishment of their ends. A primary point, therefore, is to drill the Church into their doctrines. If the Church refuse to endorse them on account of their variance from the word of God, the next step is to kindle up a public sentiment which flatters their opinions. Especially will they seek to do this among the members of the Church; for their course being holy and benevolent, must surely have the sympathy of the holy and benevolent. When they cannot succeed in engrafting their principles and measures upon the acts of the Church, they will seek to innoculate the most susceptible part of its members. These being usually fierce and censorious in their temperament, will incessantly ring in the ears of all who dissent from them, the "withering scorn and indignation of the civilized world." Such fulminations are, indeed, at first but *brutum fulmen*, and their flashings and roarings are unheeded. But endless repetition of them at length stupifies the mind, and ties the tongue. Humble and godly people, moved by impulses of charity and dread of strife, submit to hear groundless assertion and empty declamation, without a whisper of remonstrance. But the effect of continual, unrefuted assertions of an error, is first to produce a yielding acquiescence, next a make-believe, and at last a real adoption of it. Especially will this be the case, if they are accompanied with the threats of exclusion from the ranks of the pious and good, or accusations of being behind the age, or destitute of religious zeal. If agents cannot force their way into pulpits, then the press scatters its firebrands, among all the combustible matter in the congregation; all possible expedients are resorted to for holding the minister up to derision and contempt before his people, and if possible to dissolve his connection with them. Is this a fancy sketch, or a sober reality? Thus bodies out of the Church bring all the temporal pains and penalties which can be brought to bear in this age—such as loss of reputation, place, and the like, to compel the Church to receive their principles. How many ministers have been made to writhe under the penalty of refusing to profane their pulpits, by making them vehicles for the propogation of sentiments concerning the relation of master and servant, which are in entire oppostion to Paul's teachings on this subject? Who has not heard doctrines laid down respecting the use of certain gifts of God to man, which virtually assail the character of our Blessed Redeemer? and abrogate his precepts? Who does not see, that it is the essential tendency of these self-constituted associations, to lay unscriptural burthens on the consciences of the sons of God?

Thus we have in our great Metropolitan centres, overseers who are virtually lawgivers to the Church. Some of our Reformers are, to all intents, lording it over God's heritage. While we rejoice to say that those men who have been set to guide the truly noble and apostolic enterprise of sending the light and the privileges of the Gospel to the heathen, have, with rare, if any exceptions, acted in godly simplicity and sincerity, with a humble deference to the judgment of the Church, and scrupulous fidelity to its great Head: while we do not cease to pray and toil, according to our mite of ability, that they may be so guided and aided that the Gospel may be speedily preached to every creature; yet out of love to them and the Church we are constrained to declare our conviction, that the power which is safe in their hands, may, in the hands of others, be dangerous. For power they have, immense power. We think that Douglas, who in his work on the advancement of society, gave the voluntary principle its first eclat, remarks in commendation of it, that there is no limit to the power which an individual may acquire and wield, by associating together immense numbers under a common pledge. The simple matter of travelling about and conversing with a majority of the ministers and leading laymen of a country, confers great influence. And turn and shift the matter as we may, so intimate a relation as that of choosing, locating, overseeing and collecting funds for a body of ministers in this and foreign lands, imparts an influence over them not to be despised. Our maxim is, *Obsta principiis.* Great streams begin with small fountains.—Who, in the beginning of these things, could have imagined that ten years would have witnessed such an amount of influence *ab extra* brought to bear upon a single pastor? Is it not time for the Church to think of resuming within herself the oversight of her own affairs? The famous resolutions of the Connecticut and Massachusetts Associations last spring, made a very laudable beginning.

INROADS OF HERESY.

It seems scarcely necessary to say, that this principle widens the door for the inroads of heresy. We have already proved what this is in substance. Associations for spiritual ends, whose constitution is not the Word of God, must be tempted to use expedients and arguments drawn from other sources besides that Word.—This danger is not confined to those organizations for political and economic ends, which aim to make the Church subservient to their operations. It extends to all their societies which seek to combine the different sects in sending abroad Missionaries, and publications in behalf of the Gospel. Of course, they cannot occupy a narrower ground than to patronise all those men and publications which pass under the vague denomination of evangelical. Many, therefore, will be obliged to support those in ministering to the destitute, whom they would by no means entrust with the religious teaching of their own parishes; whom, if ministers, they would not ordain or license, or if laymen, they would not hear. Hence it becomes the fashion to cry down the particular doctrines of the Gospel as unimportant, in comparison with union in schemes of well doing, and to deride as folly or bigotry all industry in resisting departures from the faith once delivered to the saints. Societies for the dissemination of Christian knowledge must touch upon nothing except that in which all sects agree. Indeed, it is now maintained with considerable earnestness, that ministers in their efforts to convert the world, should preach no tenets which all evangelical sects do not receive. This, surely, must be a meagre and lifeless system enough. Pare off all that about which there is disagreement among Christian sects, and what would be left, but the *disjecta membra*—the name without the power or even the form of the Gospel. Is it the Christian course—is it the dictate of benevolence, to keep back or conceal what the Word of God reveals to us, that it may be acceptable to those who give it a partial reception to lower the standard to the level of the sluggish and worldly? Or should not a standard be held up, blazoned with all the stripes and tenets of Divine truth, in their proper degrees and proportions, that the faltering and the backward may be incited to aspire to it? Is it the proper medicine for a starveling Church or Christian to withhold from him the aliment of Christian truth, or not rather to administer the sincere milk of the word that he may grow thereby? But it is said, there are pious people in these sects, notwithstanding their differences. Thanks to God there are, and we cordially extend to them the right hand of fellowship. But they are so, not by reason of the truth being withheld, but in spite of it. What multitudes are lost, irremediably, or saved, if at all, as by fire, through loose and partial exhibitions of the truth! Shall we then countenance such delusions? Is not this bringing the Bible down to men, instead of enlightening their blinded minds and raising them to the Bible? Is not this the short cut to socianism and infidelity? Is it said that we must give milk to babes? But in a thrifty Church, can men always remain in infantile or puerile imbecility? Or must they not, leaving the first principles of the doctrine of Christ, go on unto perfection?

To give our discourses weight, it should appear that we were led to them by our texts.—*Bishop Burnet.*

For the Churchman.

PRAYER FOR THE HEATHEN.

A periodical which so frequently urges on us all the claims of missions, may well be the depository of the following stirring appeal. I abridge it from a late report of one of the missionary societies established in Britain. Surely the heathen are specially entitled to our prayers as well as our alms, and so are those zealous missionaries who leave home, and friends, and ease, and are up at their Master's bidding; for they are formed to do his bidding, till the hand of death strike off their armor. The soul—the soul—*that* is their promise.

DUTY AND PRIVILEGE OF PRAYER IN THE PRESENT SHAKING OF THE NATIONS.

We live in extraordinary times. If, as we firmly believe, the Gospel is destined to be universal in the earth, it is obvious that great changes must take place in the world, before this can be accomplished. There are many countries—Popish, Mahomedan, and heathen—in which the existing state of things presents to the eye of man insuperable barriers to the propagation of Christianity in its native purity.—Now, these barriers, of whatever nature they are, must be removed, that *the way of the Lord may be prepared. Every valley shall be exalted, and every mountain shall be made low; and the crooked shall be made straight, and the rough places plain.*

In the close of the last report, it was remarked, "that in the government of God, a variety of causes are ordinarily in slow and silent operation, previous to the accomplishment of any great event—that these causes, multiplying and combining together, often at length acquire an overwhelming energy; and, within a short period, produce changes in the whole frame of society, which, in the ordinary course of events, it would have required ages to accomplish."

Of the truth of this remark, we have had some striking illustrations since our last annual meeting. The changes which we have witnessed, there can be little question, have an important bearing—either for good or for evil—on the interests of the Church of Christ. Of these events, men form different views—some hailing them as the harbinger of better days to the great family of man; while the hearts of others *fail them for fear, and for looking after those things which are coming on the earth.* But, whatever be the light in which we view them, there is a duty resulting from them, which we apprehend is but little felt, even by the professed disciples of Christ—the duty of PRAYER. Yet the higher the hopes which some, on the one hand, form, and the greater the fears which others entertain, the obligation of both to *give themselves unto prayer*, becomes in proportion just so much the more urgent. If we think to see our hopes realized or our fears disappointed, we must look, not to man—except as an instrument—but to God. When things happen not according to our mind, we are full of regrets and despondency. We forget how little capable we are of governing the world, or even of judging of the measures which God adopts in the government of it. We may not be capable, from the weakness of our nature, and the relations in which we stand, of rising to a state of such high and holy feeling: we may often have cause—nay, it may even be our duty—to regret and to condemn the conduct of men: yet, when we consider that all the actions of creatures, in fact the whole affairs of the universe, are under the government of a being of incomprehensible wisdom, of irresistible power, and of unfathomable goodness—and when he has commanded us to commit them into his hands in prayer, as a means, not only of relieving ourselves of a burden which we are totally unfit to bear, but of bringing into operation his own gracious purposes in directing, controlling, and overruling all things for his own glory and for the good of the human race—it might be hoped that Christians would unite with one heart and one soul in prayer, especially at such an important crisis—that the shaking, which is at present taking place among the nations, may usher in the coming of him who is emphatically styled THE DESIRE OF ALL NATIONS. Let the chains of Popish superstition, by which so many countries have been for ages bound, be only burst asunder—let the impediments be removed out of the way which at present check or prevent the preaching of the uncorrupted Gospel of Christ—let there arise a race of able, faithful, evangelical useful ministers of the New Testament—and we shall behold the beneficial result, not in Christendom only, but, at no distant period, in every quarter of the habitable globe. *Awake! awake! put on thy strength, O Zion: put on thy beautiful garments, O Jerusalem, the holy city. I have set watchmen on thy walls, O Jerusalem, which shall never hold their peace day nor night. Ye that make mention of the Lord, keep not silence; and give him no rest, till he establish, and till he make Jerusalem a praise in the earth.*

Ecclesiastical Statistics.—The number of the clergy of the Protestant Episcopal Church in the United States has increased since January, 1835, from seven hundred and six to eight hundred and fifty; showing an addition of one-fifth in two years.

In the Western States north of Tennessee, there has been an increase in one year of thirty-seven, the present number being ninety-six. In the South-western States (Tennessee, Lousiana, Alabama, Mississippi, and Arkansas,) there has been, in the same time an increase of two, the present number being twenty-two: one half of whom belong to this diocese. Two years ago the number was twenty-two.

In the Western States north of us, there are five bishops, and eighty-four missionary stations, thirty-three of which are filled. In the South-west there is one bishop, and twenty-four missionary stations, twelve of which are filled.

Forty-seven missionaries are employed in domestic labor, of which twelve are in the South-west.

Twenty-two missionaries are employed beyond the Atlantic, eleven of whom are in Greece.

We may remark on these facts hereafter. In the mean time, we commend them to the serious consideration of the Church.—*Episcopalian.*

The estimable individual whose death is recorded in the following notice, from the Cayuga Patriot, was the father of the late Daniel M'Donald, D. D., Professor of Ancient Languages and Literature in Geneva College, and who previously to his death had made provision for a family burial ground in the cemetery attached to St. Peter's Church, Auburn, of which he was once the rector, and where his own remains were deposited in March, 1830.

DIED, at Lyons, Wayne county, on Wednesday, March 1, Mr. JAMES MCDONALD, in the 78th year of his age, formerly a resident of this place. His remains were brought to St. Peter's Church, Auburn, for interment. Mr. M'Donald was in his youth one of that patriotic band who boldly stood forth in his country's cause. He was also a soldier of the Cross, and departed this life in the confidence of a certain faith. May we all, as he did, enjoy to the last the comfort of a reasonable and a holy hope, and like him may each of us be able confidently to say, "I trust in my God and Saviour."

From the Episcopal Recorder.

THE AMBITIOUS PRELATE.

We have many striking lessons on ambition in the lives of men who have devoted themselves to its allurements in secular callings.—Fuller, the old and faithful chronicler of the church, gives us a profitable view of its fruits in a *divine*, in his sketch of the life of Dr. JOHN WILLIAMS, who rose to distinction in the reign of James I., and was Archbishop of York under his successor. He paints the character of an individual who possessed natural and acquired advantages which are rarely enjoyed, who sought with intense desire the highest distinctions and was successful in their attainment, and who yet confessed that, after all, he had grasped a shadow.

"None can question," says Fuller, "the gentility of his extraction, finding him born of a family rather ancient than rich." He was educated at St. John's College, Cambridge, where he was afterwards Fellow and proctor of the university, "excellently performing his acts for the place, in so stately a posture, as rather but of *duty* thereby to honor his mother university, than *desire* to credit himself as *taking it only in his passage to an higher employment.*"

A remarkable instance of his contempt for common objects, in the eager desire for distinction by the exercise of his great intellectual powers, occurred in his intercourse with Egerton, the Lord Chancellor, to whom he was chaplain. "So dear was this doctor to his patron, that this lord, dying, on his death-bed desired him to choose what most acceptable legacy he should bequeath unto him. Dr. Williams, waiving and slighting all money, requested *four books*, being the collection of the lord, his industry, learning, and experience concerning the *prerogative royal*, etc. These were no sooner asked than granted, and the doctor afterwards copied out these four books into his own brain;—books which were the *four elements* of our English state; and he made an absolute master of all the materials—that is, of all the passages therein, seeing nothing superfluous was therein recorded."

These books he afterwards presented to James I., who then took notice of his extraordinary abilities, and presented him to the deanery of Westminster, then appointed him Bishop of Lincoln, and afterwards Keeper of the Great Seal.

In the reign of Charles I., coming into collision with his haughty rival, Archbishop Laud, he was obliged to resign his office as Keeper of the Seal; yet, after resigning the seal, fair preferment was left unto him, *could he have confined his large heart thereunto.*" He retired to his deanery and bishopric, which he still held.

"But alas!" says our excellent historian, "when our desires* are forced upon us by our foes, they do not delight, but afflict. The *same step* is not *the same step* when we take it in *ascendendo* (in ascending) in hopes to higher preferment, and when we light upon it *descendendo*, or are remitted unto it as falling from higher advancement. The bishop is impatient for being less than he had been, and there wanted not those secret enemies to improve his discontents to his disgrace, almost destruction, as confining in the *Star Chamber* and long imprisoning in the *Tower.*" He was afterwards released, and made Archbishop of York, then fell again into disgrace with Charles II., "so much the more insupportable to his high spirit, because he conceived himself much meriting of his majesty by his *loyalty, industry, ability* and *expense* in his cause, who hitherto had spared neither care nor cost in advancing the same, even to the impairing of his own estate."

Thus frowned upon by the king, he favored the parliament from whom he received a commission, sealing his condemnation with the royal party, though not acquiring many friends among their opponents. There does not appear to be any remarkable incident in his subsequent career to the time of his death, which occurred in 1649.

The character of Archbishop Williams combined in it many noble traits, and, considered only in relation to this world, it was one deserving of universal admiration. "Envy itself cannot deny," says Fuller, "but that whithersoever he went *he might be traced by the footsteps of his benefactions.*" After enumerating these benefactions, it is emphatically added: "But benefactors may give money, but not grateful minds, to those who receive it." He was remarkable for the chasteness of his conversation, and for the moderation and toleration with which he exercised his power; while he "hated popery with a perfect hatred," and was so sincere a friend of the Church of England as to have the liturgy translated into Spanish at his own cost, and printed in that language. He never persecuted Roman Catholics or dissenters, but treated them with the kindness which he thought due to their persons, whatever opposition he might think appropriate to their opinions. "He was," says Fuller, "of a proper person, comely countenance, and amiable complexion, having a stately garb and gait by nature, which (suppose him prouder than he should be) made him mistaken prouder than he was. His head was a well-filled treasury, and his tongue the fair key to unlock it. He had as great a memory as could be reconciled with so good a judgment; so quick his parts that his extempore performances equalled the premeditations of his profession. He was very open, and too free in discourse, disdaining to lie at a close guard—so confident of the length and strength of his weapon."

Such were the incidents which marked his career, and such was the character which, worthy of better things, seems to have been engrossed by them. If there were any intervening acts, in greater consistency with his high and holy duties—if there were traits of character which would restore his fame as a faithful Christian bishop, *given wholly* to his work, the monuments of ambition which he succeeded in erecting, have thrown them into the shade, never to be recalled in human remembrance. His own retrospect of his career, while it is sad, shows that he understood the objects of the Christian ministry, in which he held so prominent a rank, and in his latter days appreciated their importance. "I have," said he to a minister coming to him for institution, "passed through many places of honor and trust, both in church and state, more than any of my order in England this seventy years before. But, were I assured that by my preaching I had converted one soul unto God, I should take therein more spiritual joy and comfort, than in all the honors and offices which have been bestowed upon me."

What a lesson is this to the ministers of Christ of every order. What will it profit a man to have gone through the most splendid career, and exhibited the most illustrious traits of character, if at last he finds himself in doubt whether God has converted even *one soul* to himself by his ministry? If he has not done thus much, for what purpose has he lived, and what account must he render at the last great day when he renders up the account of his stewardship?

* Alluding to a desire expressed by the bishop for retirement from public life.

It is greatly to be deplored that there are so many preachers who seem to aim at pleasing by studying to say what is calculated to surprise and astonish, rather than to instruct and improve.—*Eclectic*, 1826.

For the Churchman.

A FEW MORE WORDS TO CHRISTIAN MINISTERS.

NUMBER II.

The Gospel's glorious hope—
Its rule of purity—its eye of prayer—
Its foot of firmness on temptation's steep—
Its bark that fails not 'mid the storm of death—
We spread before them.
Sigourney.

Nothing is more to the honor of JESUS (now in heaven) than that his church be ruled with pious and wise governors; his ordinances be administered by *zealous and holy ministers*; and all places abounding with religious, loyal and charitable people.—*Comber.*

A sermon should be made for a text, and not a text found for a sermon.—*Burnet.*

Am I more fit to serve and enjoy God than I was last week?—*S. Pearce.*

In preaching study not to draw applauses, but groans from the hearers.—*Jerome.*

The good bishop
Is useful like the day, a general guide
And comfort to us in our several paths.
Gambold.

The eloquence of a holy life is never wasted.—*Christian Observer.*

Our want of usefulness is often to be ascribed to our want of spirituality, much oftener than our want of natural ability.—*A. Fuller.*

Is it not a disgrace for ministers of the gospel to waste their time in idleness?—*Macgill.*

NUMBER III.

Quidam Deo, quidam sacerdotibus confitenda esse ficcata dicunt quorum utrumque non sine magno fructu intro Sanctum Ecclesiam fit.—*Concil. Cabilon. A. D. 813, ite Gratian.*

Why do not we advise with our *spiritual physicians?* for they are appointed by CHRIST himself to direct the ignorant, confirm the doubtful, and comfort the disconsolate. Scripture commandeth it, Jas. v. 16, and we have examples, in those of holy writ, who did confess their sins to John Baptist, Matt. iii. 16, and to the apostles, Acts xix. 8; and in all the primitive times the Christians did repair to their bishops and ministers, not only to confess their faults, but to be satisfied in their doubts, and assisted in order to a pious life.—*Comber.*

Ministers are to reprove, if necessary, 1 Thes. ii. 2; 1 Tim. v. 20; 2 Tim. iv. 2; to guard men from sin, 1 Cor. iv. 2; 1 Thes. ii. 11; Heb. xiii. 17.

Brethren, if saving souls be your end, you will certainly attend it as well out of the pulpit as in it.—*Baxter.*

There is a great defect in not studying the human heart, and not taking sufficient pains to suit discourses to the actual wants of the people.—*Christian Observer*, 1822.

The Christian minister should endeavor to turn the eyes of every one of the hearers on himself.—*R. Hall.*

Satan would have me wile away my life in inactivity, under pretences of modesty, diffidence and humility, and he is never wanting to furnish me with excuses for shifting or delaying services.—*T. Scott.*

In my pursuits, of whatever kind, let this come to my mind, "How much shall I value this on my death bed?"—*President Edwards.*

Evil of vanity.—Vanity is exceedingly misplaced when ranked, as she commonly is, in the catalogue of small faults. It is under her character of harmlessness that she does all her mischief. She is, indeed, often found in the society of great virtues. She does not follow in the train, but mixes herself with the company, and by mixing mars it. The use our spiritual enemy makes of her, is a masterstroke. When he cannot prevent us from doing right actions, he can accomplish his purpose almost as well, by making us vain of them. When he cannot deprive the public of our benevolence, he can defeat the effect to ourselves, by poisoning the principle. When he cannot rob others of the good effect of the deed, he can gain his point by robbing the doer of his reward. Vanity is at the bottom of almost all (may we not say of all?) our sins. We think more of signalizing than of saving ourselves. We overlook the hourly occasions which occur of serving, of obliging, of comforting those around us, while we sometimes not unwillingly perform an act of notorious generosity. The habit, however, in the former case, better indicates the disposition and bent of mind than the solitary act of splendor. The apostle does not say, Whatsoever *great* things ye do, but "Whatever things ye do, do *all* to the glory of God." Actions are less weighed by their bulk than their motive. Virtues are less measured by their splendor than their principles.—*Hannah More*, 1811.

Humilyte.—Humilyte, or meeknesse, is the remedy agenst pryde; that is, a vertue through whiche a man hathe verye knowledge of himselfe, and holdeth of himselfe nor pryee ne dayntie as in regarde of his desertes, consideryng ever his freelte. Now ben there thre manner of humilytes: as humylite in herte; another humilyte is in the mouthe; and the thirde is in werkes.

The humilyte in herte is in four maners. That one is whan a man holdeth himselfe as nought worth before God of heven. The seconde is, whan he dispiseth non other man. The thirde is, whan he ne recketh not though men hold him nought worthe. And the fourth is, whan he is not sorry of humiliacion.

Also the humilyte of mouth is in foure thynyes. In a temperate speche; in humilyte of speche: and when he confesseth with his owne mouthe, that he is such as him thynketh that he is in hye herte. Another is, whan he praiseth the bounte of another man, and nothing thereof minisheth.

Humilyte also in wercke is in foure maners. The first is, whan he putteth other men before him: the seconde is, to chese the lowest place over all; the thirde is, gladly to assent to good counsayle; the fourth is, to stande gladly to the awarde of his soverayns, or of him that is in hier degre.

Certayn this is great werke of humilyte.—*Geoffrey Chaucer*, 1400.

Sir Walter Raleigh.—I have seen the very *autograph* of a piece of poetry written by the famous Sir Walter Raleigh, the night before he was beheaded, entitled "Lines written by me the last night I lived," and signed with his name: and as they sufficiently refute Hume's assertion, that he was a free-thinker, or infidel, I will give them to you:

Such is this life—it takes in trust
Our youths, our joys, and all we have,
And pays us but in earth and dust—
In the cold, dark and silent grave,
When we have numbered all our ways,
Cuts off the story of our days—
Yet from this earth, this grave and dust,
The LORD shall raise me up, I trust.
WALTER RALEIGH.

We see that he expressed a firm confidence in the resurrection, *at which infidels have ever mocked.*
S. G. W.
Western Presbyterian Herald.

THE CHRISTIAN INSTRUCTED.

Everywhere, and in all things, I am instructed.—Phil. iv. 12.

A soul has no sooner received the Spirit of God, and is truly animated by it, than all its life is almost invisible and interior: all that it does proceeds from this divine and invisible principle which fills it. Actions, even the most common, become holy by the secret faith which purifies them; whether it rejoices or weeps, whether it may be in elevation or obscurity, abundance or want, health or sickness; it finds in all these conditions some sources of devout reflection. It looks upon every object only with the eye of faith. The events and vicissitudes of the world; the revolutions of states and empires; the fall or rise of families; the good or evil of the world; the licentiousness or renovation of mankind; the fall of saints, or the conversion of sinners; the weakness or energy of truth among men; the discussion or peace of pastors and churches; the disgraces or honors of individuals: in a word, all those eternal revolutions which the world offers continually to our view, and which only awaken earthly passions and carnal thoughts in wordly souls, are secret and continual instructions to a soul filled and animated by the Spirit of God. Every thing calls it back to the verities of faith: every thing discovers to it in a new light the nothingness of human things, and the greatness of eternal realities: the whole world is nothing but an open book, in which it continually beholds the wonders of God, and the prodigious blindness of almost all men.—*Bishop Missilon.*

A WORD TO THE CLERGY.

Extracted from Lectures of Porteus, Bishop of London, 2d. 1800.—"Prepare ye the way of the Lord."—Isaiah, and John Baptist.

"This is the preparation he (John Baptist) required; and thus it is that we also must prepare men for the reception of divine truth. We must first reform, and then convince them. It is not in general the want of evidence, but the want of virtue, that makes men infidels; let them cease to be wicked, and they will soon cease to be unbelievers. 'It is with the heart,' says St. Paul, (not with the head) 'that man believeth unto righteousness.' Correct the head, and all will go right. Unless the soil is good, all the seed you can cast upon it will be wasted in vain. In the parable of the Sower we find that the only seed which came to perfection was that which fell on *good ground;* an honest and a good heart. This is the first and most essential requisite to belief. Unbelievers complain of the mysteries of Revelation; but we have the highest authority for saying, that in *general* the only mystery which prevents them from receiving it is the mystery of iniquity."

Superstition in Lancashire.—On Saturday, a young woman of rather dashing appearance, was observed by the sexton of St. Mary's Blackburn, to stroll about the church yard in rather a suspicious manner. This induced him to watch her movements, which he did very carefully.—After she had walked about for some time, she was seen to turn up a part of the ground with her foot, afterwards trample it down carefully, and deliberately march away. The sexton then took a spade, and speedily discovered something, which, on examination, proved to be a hare's heart, pierced with 365 pins. In Lancashire, and, indeed, in all the northern counties, there exists among the common people a curious tradition, that when a young man wantonly and capriciously abandons his sweetheart for another, the forsaken girl has the following means of revenge. She procures a heart, sticks it as full of pins as she possibly can, and buries it in a church yard, when, as the heart withers and decays, the young man will pine, waste away, and eventually die. The sweet hope of revenge was the cause of the appearance of the fair forsaken in the church yard.—*Blackburn Standard.*

Prevailing Prayer.—The river that runs slow and creeps by the banks, and begs leave of every turf to let it pass, is drawn into a little hollowness, and spends itself in smaller portions, and dies with devotion; but when it runs with vigorousness, and a full stream, and breaks down every obstacle, making it even as its own brow, it stays not to creep into little holes, but runs into the sea through full and useful channels. So is man's prayer; if it moves upon the feet of an abated appetite, it wanders into the society of every trifling incident, and stays at the corners of the fancy, and talks with every object it meets, and cannot arrive at heaven; but when it is carried upon the wings of passion and strong desires, a swift motion and a hungry appetite, it passes on through all the intermediate regions of clouds, and stays not till it dwells at the foot of the throne, where mercy sits, and thence sends holy showers of refreshment.—*Bp. J. Taylor.*

Kentucky Theological Seminary.—At a meeting of the Board of Trustees, on the 23d instant: present, the Right Rev. B. B. Smith, Rev. Amos Cleaver, Rev. B. O. Peers, and Messrs. Huggins, Iucho and Pinckard,

On motion of Mr. Iucho, seconded by Dr. Pinckard, it was

Resolved, That the Rev. Edward Winthrop be appointed Professor of Sacred Literature.

Resolved, That the Secretary be instructed to inform Mr. Winthrop that the stipend is $500 a year, and on a subscription which will terminate the 16th of March, 1838.

Mr. Winthrop has consented to act in the above capacity for the ensuing year.—*Lexington Intelligencer.*

Practical sarcasm.—One of the most ingenious practical sarcasms ever made use of, was that of the late Rev. Robert Hall, addressed to a clergyman who had obtained a lucrative living, after a change of religious opinions. Mr. Hall pressed him hard upon the question of church reform. The gentleman's constant answer to the arguments addressed to him, was, "I can't see it," "I don't see it," "I can't see that at all." At last Mr. Hall took a letter from his pocket, and wrote on the back of it, with his pencil, in small letters, the word "God." "Do you see that?" "Yes." He then covered it with a piece of gold. "Do you see it now?" "No." "I must wish you good morning, sir," said Hall, and left him to his meditations.

Responsibility of Irresponsible Societies.—We repeat the following anecdote on the authority of the Biblical Repertory. A gentleman who was present at an anniversary of one of the large national societies, was accosted by one of the officers, and told there would be no Board of Managers chosen, if he did not vote.—Being informed by the gentleman that he was not a member, the officer threw a *handful of tickets* into the hat and walked off. This is an illustration of the degree of responsibilty felt by the members of such societies. They are sensible the business all rests with the officers.—*Presbyterian.*

Mr. Selden, of Europe, who had amassed one of the largest libraries, MSS., &c. in the world, said to Archbishop Usher, just before he died, "That notwithstanding he had possessed himself of so vast a treasure of books and manuscripts, he trusted his soul on *none* but the Scriptures."